THE

CHRISTIAN OBSERVER.

No. 54. *JUNE*, 1806. [No. 54. Vol. V.

Religious Communications.

ACCOUNT OF BISHOP JEWELL.

(Continued from page 268.)

SOON after Jewell's return from his banishment, on the accession of Queen Elizabeth, we find him engaged in a disputation held at Westminster, respecting the propriety of performing divine service in an unknown tongue, the power of the church to alter ceremonies, and the lawfulness of the mass, which was broken off without producing any determination of the question: and the points in dispute being referred to the decision of Parliament, the result was the re-establishment of the reformation which had been so happily begun under Edward VI.

This important matter being thus settled by Parliament, the Queen directed a survey to be made of all the parishes in the kingdom, with the view of rooting out profane superstition and planting in its stead the true religion; on which occasion Jewell was appointed to visit the western circuit. Soon after he had completed his inspection, he was consecrated Bishop of Salisbury. In the discharge of the duties of his new function he was indefatigable. His labours were not confined to the exercise of his episcopal jurisdiction and authority; but extended to every branch of the pastoral office. His assiduity in preaching the word of God, which he applied with energy to the consciences of his hearers, his care in providing pious and able pastors for his people, his firmness in resisting and reforming abuses, his bounty in relieving the wants of the poor, his wisdom in allaying contentions, the equity of his decisions in spiritual causes, and the fidelity with which he administered the temporal affairs of his diocese, cannot be too highly commended. He often sat with his Chancellor, and presided in the consistory, in order to prevent the abuses which are apt to grow from the negligence or corruption of officers, when their conduct is not inspected, and in order also to temper the severity of judicial decisions. It is almost incredible how one oppressed with such a variety of business, either necessarily imposed upon him by his offices or voluntarily undertaken for the good of others, should have been able, during the short period of his bishopric, to read so much, to write so much and so exactly, and to preach so frequently not only in all parts of his diocese, but at court and at Paul's Cross. But he possessed in an extraordinary degree the art of redeeming time from unproductive pursuits: he was as covetous of it as the miser is of his gold; but then it was with the view of employing it lavishly in the service of God and of his church. His voluminous writings, all produced in the space of little more than ten years, are a sufficient testimony of his wonderful diligence. Scarcely a year passed which was not distinguished by some fresh production of his pen. The year 1560 was employed in the confutation of Dr. Cole. His famous Apology, begun in 1561, made its appearance in the succeeding year, and was soon translated into

almost all the languages of Europe. During the years 1564 and 1565, he was engaged in the laborious controversy with Harding the Jesuit, in which almost all the points of difference between the Papists and Protestants were thoroughly sifted. Besides these works he left behind him a paraphrase of the Epistles and Gospels throughout the year, several treatises of the Sacraments, and exhortations to his readers, and a lengthened exposition of the Lord's Prayer, the Creed, the Ten Commandments, the Epistle to the Galatians, both the Epistles to the Thessalonians, and the first of St. Peter. He had projected many other useful works; but death prevented him from executing his design.

At meals it was the custom of this prelate to cause a portion of Scripture to be read; and a short time was then employed in listening to the disputations of the young scholars whom he maintained at his table. In these juvenile exercises he took great delight. After meals he was accessible to all applicants, to whose suits he then listened, that he might possess the rest of his time, unbroken by intrusion, for the purposes of study. About the hour of nine in the evening he called all his servants to an account how they had spent the day, and after prayers admonished them accordingly. He then returned to his studies, at which he continued often till after midnight. After he was in bed some one read to him for a short time, when commending himself to the protection of his Saviour, he took his rest.

Bishop Jewell's memory was raised by art to a very high pitch of perfection. He could repeat faithfully any thing he had penned, exactly as he had penned it, after once reading it over; and therefore usually at the ringing of the bell begun to commit his sermons to heart. And he was capable of so firmly retaining what he had once learned, that he used to say that if he had to deliver a prepared speech before a large audience of the most tumultuary kind, he could say all that he had provided to speak.

For some time before he died, he seems to have had a strong presentiment of his approaching dissolution, and informed his friends of it; but he did not relax his exertions on that account, but by continual labour, and fasting, and watching, prepared himself to entertain God's messenger, death, and to meet his Saviour. He even began a new and more rigid inspection of his diocese, correcting more carefully the vices both of clergy and laity, prescribing the studies of the former, conferring orders with greater circumspection, and preaching more frequently. By this incessant toil he reduced himself to so feeble and emaciated a state, that as he rode to preach at Lacock in Wiltshire, a gentleman who met him advised him to return home, as the riding and preaching might endanger his life, adding, that it was better the people should want one sermon than be deprived of such a pastor. He answered, "It becometh best a bishop to die preaching in the pulpit." Unwilling to disappoint the audience, he went up into the pulpit, and preached from the passage in the Galatians, "Walk in the spirit." It was with difficulty he concluded his discourse, for he was so ill, that he was forced almost immediately to take his bed. He entertained from the beginning no expectation of his recovery. He lost no time, therefore, in settling his temporal affairs, leaving tokens of his affectionate remembrance to his brother and his other friends, but bestowing a great part of his property on his servants, scholars, and the poor of Sarum.

The Saturday following, his strength evidently beginning to sink under his disorder, he called all his household to his bed side, and after expounding to them the Lord's prayer, thus addressed them:

"I see now I am to go the way

of all flesh, and I feel the arrows of death already fastened in my body. Wherefore I am desirous in few words, while yet my most merciful God vouchsafeth me the use of my tongue, to speak unto you all. It was my prayer always unto Almighty God, since I had any understanding, that I might honour his name with the sacrifice of my flesh, and confirm his truth with the oblation of this my body unto death in the defence thereof; which seeing he hath not granted me in this, yet I somewhat rejoice and solace myself, that it is worn away and exhausted in the labours of my holy calling. For while I visit the people of God, God my God hath visited me with Mr. *Harding*, who provoked me first. I have contended in my writings, not to detract from his credit and estimation, nor to patronize any error to my knowledge, nor to gain the vain applause of the world, but according to my poor ability to do my best service to God and his church. My last sermon at Paul's Cross, and conferences about the ceremonies and state of our church, were not to please any man living, nor to grieve any of my brethren who are of a contrary opinion; but only to this end, that neither part might prejudice the other, and that the love of God might be shed in the hearts of all the brethren through the spirit that is given us. And I beseech Almighty God of his infinite mercy to convert or confound the head of all these evils, and ringleader of all rebellions, disorders, and schisms, the Bishop of Rome, who whersoever he setteth foot, soweth seeds of strife and contention. I beseech him also long to preserve the Queen's majesty, to direct and protect her council, to maintain and increase godly pastors, and to grant to his whole church unity and godly peace. Also I beseech you all that are about me, and all whom I ever offended, to forgive me. And now that my hour is at hand, and all my moisture dried up, I most earnestly desire of you all this last duty of love, to pray for me, and help me with the ardency of your affection, when you perceive me, through the infirmity of my flesh, to languish and wax cold in my prayers. Hitherto I have taught you and many others: now the time is come wherein I may and desire to be taught and strengthened by every one of you."

Having spoken thus, and something more to the like purpose, with much pain and interruption he desired them to sing the 71st Psalm, he himself joining as well as he could. When they recited the words, "Thou art my hope, O Lord God, my trust even from my youth," he added, "Thou only wast my whole hope." And as they proceeded saying, "Cast me not off in the time of age, forsake me not when my strength faileth; yea even to mine old age and grey head forsake me not, O God," he thus applied the passage to himself: "He is an old man, he is truly grey-headed and his strength faileth him, who lieth on his death bed." To which he added frequent ejaculations, "Lord, take from me my spirit!" "Lord, now let thy servant depart in peace!" "Break off all delays, suffer thy servant to come unto thee, command him to be with thee." "Lord, receive my spirit!"

One who was present prayed with tears, that, if it might stand with God's good pleasure, he might be restored to health. The Bishop overhearing him, turned his eyes towards him, and said in the words of St. Ambrose, "I have not lived so that I am ashamed to live longer: neither do I fear to die, because we have a merciful Lord. A crown of righteousness is laid up for me. Christ is my righteousness. Father, let thy will be done; thy will, I say, and not my will, which is imperfect and depraved: O Lord, confound me not. This is my *to-day*. This day quickly let me come unto thee. This day let me see the Lord Jesus." With these words, after a few fervent inward prayers of de

votion, and sighs of longing desire, his soul returned to God that gave it. He departed this life on the 22d of September 1571, almost fifty years of age.

SKETCHES OF THE REFORMATION.

NO. XIII.

JOHN BRADFORD.

THOSE who have any knowledge of the state of religious opinions in this country must be aware, that it is a very prevalent idea that the assertors of the doctrines of predestination and election, in the calvinistic sense of those terms, must necessarily be hostile to the inculcation of good works; and that their system renders them indisposed to employ the language of practical exhortation, encouraging invitation, or alarming menace. I do not intend to oppose this prejudice by any attempt to prove the perfect consistency of hortatory preaching with predestinarian opinions. I should find this a task beyond my power; and, if I may judge by the success of similar undertakings, beyond the power of far abler pens than mine. In truth, I am not anxious to rescue this or any other class of systematic theologians from the charge of speculative inconsistency. I am only anxious to exhibit a true picture of the minds of our early reformers, and to found on that representation an argument for peace, forbearance, and charity.

But although I admit that it might be attended with no small hazard to enter upon the proof of the abstract proposition to which I have alluded, I feel that I am treading on perfectly safe ground when I take upon me to affirm that, in point of fact, no divines have been more anxious to establish the obligations and sanctions of the divine law, and the freeness and universality of the Gospel offer, than some who have been undeniably calvinistic in their creed.

In my last paper I gave your readers a view of the sentiments of JOHN BRADFORD, on the much disputed points of predestination, election, and final perseverance. No one will attempt to deny that his views on these points are in strict accordance with those which are usually termed calvinistic, and that they even exclude some of those qualifying admissions which have given to the system of many, who are classed under that general description, the epithet of *moderate*. It may be worth while, therefore, to enquire whether Bradford's adoption of the opinions in question tended to restrain him from the use of practical exhortations to holiness, and from urging the indispensable necessity of good works. The following extracts from the writings of that divine will satisfy this enquiry. While in prison, expecting his crown of martyrdom, he thus addresses the protestants of the city of London:

"By me be admonished to beware of hypocrisy and carnal security: profess not the Gospel with tongue and lips; but in heart and truth frame your lives accordingly. Beware God's name be not evil spoken of, and the Gospel less regarded, by your conversation."—"If we will hear the voice of the Lord, we must wash our garments and be holy. If we will be Christ's disciples, we must deny ourselves, take up our cross and follow him. We cannot serve two masters. If we seek Christ's kingdom we must seek the righteousness thereof. To this petition, *thy kingdom come*, we must join, *thy will be done on earth as it is in heaven*. If we will not be doers of the word, but hearers only, we miserably deceive ourselves. If we hear the Gospel and love it not, we declare ourselves to be but fools and builders upon the sand. Deceitfulness the Lord abhorreth. If we come to him we must beware that we come not with a double heart. To faith see that we join a good conscience, lest we make shipwreck. To the Lord we must come with fear and reverence. If we will be Gospellers, we must be Christ's.

If we be Christ's, we must crucify our flesh with the lusts thereof. If we will be under grace, sin must not bear rule over us. We may not come to the Lord, and draw nigh to him with our lips and leave our hearts elsewhere, lest the Lord's wrath wax hot, and he take from us the good remaining. In no case can the kingdom approach to them that repent not. Therefore, my dearly beloved, let us repent, and be heartily sorry that we have so carnally, so hypocritically, so vain-gloriously professed the Gospel."—"Let us heartily bewail our sins, repent us of our former evil life, heartily and earnestly purpose to amend our lives in all things, continually watch in prayer, diligently and reverently attend, hear, and read the Holy Scriptures, and labour after our vocation to amend our brethren. Let us reprove the works of darkness. Let us fly from all idolatry. Let us abhor the antichristian Romish service, detest the Popish mass, prepare ourselves to the cross, be obedient to all that are in authority in all things that be not against God and his word; for then answer with the Apostle, 'It is more meet to obey God than man.' Howbeit never for any thing resist, or rise against the magistrates. Avenge not yourselves but commit your cause unto the Lord, to whom vengeance belongeth, and he in his time will reward it."—"In sum, cast your care on the Lord, knowing for most certain that he is careful for you, with whom all the hairs of your head are numbered, so that not one of them shall perish without his good pleasure: much more then nothing shall happen to our bodies, which shall not be profitable howsoever for a time it seem otherwise to our senses. Depend on the providence of God, not only when you have means to help you, but also when you have no means, yea when all means be against you."—"Be ashamed to think, speak, or do any thing that should be unseemly for God's children, God's saints, Christ's members, &c. Covet not earthly riches, fear not the power of man, love not this world nor the things of this world, but long for the coming of the Lord Jesus. In the mean time live in hope thereof. Let the life you lead be in the faith of the Son of God. For 'the just do live by faith;' which faith flieth from all evil, and followeth the word of God as a lanthorn to her feet and a light to her steps. Her eyes be above where Christ is. She beholdeth not the things present, but rather things to come. She glorieth in affliction, knowing that the afflictions of this life are not worthy to be compared to the glory which God will reveal to us and in us. Of this glory God grant us here a lively taste. It will make us valiant men to take to us the kingdom of God; whither the Lord of mercy bring us in his good time through Christ our Lord, to whom with the Father and the Holy Ghost, three persons and one God, be all honour and glory world without end. Amen." *Letter from Mr. Bradford to the City of London, dated Feb.* 11, 1555.

In the same strain this holy man writes to the Counties of Lancashire and Cheshire. "You know that heavy plagues are fallen upon us in taking away our king and true religion. Now the cause hereof is our iniquities and grievous sins. We knew not the time of our visitation. We were unthankful to God. We contemned and carnally abused the Gospel to serve our hypocrisy, vain-glory, viciousness, avarice, idleness, security, &c. Therefore God dealeth with us most justly, and even now he tempereth his justice with great mercy, by which we are preserved from utter destruction. Let us then arise with David, and say, 'Enter not into judgment with thy servant, O Lord, for in thy sight no man living shall be justified.' Let us patiently with the Publican, look down upon the earth, knock our hard hearts, and cry out, 'O God be merciful to us wretched sinners.' Let us with the lost son re-

turn and say, 'O Father we have sinned against heaven and earth, and before thee, we are unworthy to be called thy children.' Let us, I say, heartily repent of our former evil life, and turn to God with our whole hearts, hoping in his great mercy through Christ, and heartily calling on his holy name, and then undoubtedly we shall find and feel otherwise than we have yet felt both inwardly and outwardly. Inwardly, we shall feel peace of conscience between God and us, which passeth all understanding. And we shall find that the outward troubles and miseries of this life will be much mitigated, if not quite taken away.

"Therefore my dearly beloved in the Lord, I your poorest brother now departing to the Lord, for my eternal farewel in this life, pray you, beseech you, even from the very bottom of my heart; by all the mercies of God shewed to you in Christ, most earnestly beg and intreat you out of prison (as I have often done out of your pulpits) that you will repent, and henceforth leave your wicked lives, be sorry for your offences, and turn to the Lord, whose arms are wide open to receive you. For he is the Lord of mercy and the God of all comfort. He desireth not the death of a sinner, but rather that he should repent and amend. He hath no pleasure in the destruction of men. His long suffering should draw you to repentance before the time of vengeance, and the day of wrath, which is at hand, doth come.

"Now the ax is laid to the root of the tree, utterly to destroy the impenitent. It is enough to have played the wanton Gospellers, the proud protestants, hypocritical and false Christians, as alas, we have done. Now the Lord speaketh to us in mercy and grace; O turn before he speak in wrath. Yet there is mercy with the Lord and plenteous redemption. O then call upon him while he may be found. For he is rich in mercy and plentiful to all them that call upon him."—"Therefore, my dear hearts, turn you to the Lord your Father, to the Lord your Saviour, to the Lord your Comforter. Why do you stop your ears and harden your hearts to-day when you hear his voice by me your poorest brother?"—"If you will go forward in your impenitence, carnality, hypocrisy, idolatry, covetousness, swearing, gluttony, drunkenness, &c. wherewith, alas, our country floweth; if you will not turn and leave off, your blood will be upon your own heads: you have been warned, and warned again, by me in preaching, by me in burning.

"As I said therefore, I say again, turn you, turn you; repent you; cease from doing evil; study to do well; away with idolatry; fly the Romish God and service; drive away drunkenness; fly from fornication and flattery, murder and malice; destroy deceitfulness, and cast away all the works of darkness. Put on mercy and piety; serve God after his word, and not after custom; use your tongues to glorify God by prayer, thanksgiving, and confession of his truth; be spiritual and by the spirit mortify carnal affections; be sober, holy, true, loving, gentle, merciful; and then the Lord's wrath will cease, not for this our doings sake, but for his own mercy's sake."

"Turn unto the Lord, yet once more I heartily beseech thee, thou Manchester, thou Ashton-under-line, thou Bolton, Bury, Wigan, Liverpool, Winsley, Eccles, Middleton, West-chester, &c. where I have truly taught and preached the word of God. Turn, I say unto you all, unto the Lord your God, and he will turn unto you. Which that he may do, I humbly beseech his goodness, for the precious blood's sake of his dear son our Saviour Jesus Christ. The Lord of mercy pardon us all our offences for our Saviour Jesus Christ's sake. Out of prison, 11th Feb. 1555."

Similar extracts from Bradford's

letters might be multiplied. There is also extant an exposition of the Ten Commandments by Bradford, wherein he enforces the obligations of the divine law in all their spirituality and extent.

It has sometimes been said, that Calvinistic divines of the present day find it convenient to disguise the horrors of their system by introducing into their discourses a strain of practical exhortation, which must appear to themselves, to be inapplicable and useless. In the case of Bradford this will hardly be alleged. The predestinarian opinions which he openly avowed, did not expose him to the slightest imputation of heterodoxy from his ecclesiastical superiors. He was not called, therefore, to endeavour to gild and varnish them, as has been insinuated with respect to modern divines of the same school, with the view of escaping censure, or obviating disgust. Every circumstance, indeed, of his life, and of his death, concurs to shew that he was an honest, open, ingenuous character, who affected no disguises. And we are bound to give him credit for sincerity, both when he avowed his sentiments respecting predestination and election, and when he enforced the cultivation of every Christian grace, and the practice of every Christian duty. If then, in the case of Bradford, we are forced to admit that his calvinism did not preclude him from the earnest inculcation of holiness, it is at least possible that the same may be true of Calvinists of the present day; and that, whatever speculative inconsistency may be proved upon them, they are not prevented by their tenets from being the warm friends and zealous promoters of practical religion.

But I have a still further object in producing the extracts contained in this sketch, and that is to present to those divines who have embraced the speculative opinions of Bradford, an example of the practical style which he adopted in his ordinary discourses. This example I very cordially recommend to their imitation. Were it universally followed it would tend both to lessen the grounds of difference between sincere Christians, and to raise the languid tone of Christian practice among those who profess an evangelical faith. In how great a degree this is to be desired it is unnecessary to point out. But I think it were well if ministers who have occasion to complain of a barren and unproductive profession among their hearers, were to enquire whether they have been always sufficiently careful to particularize and to enforce on the conscience by the proper sanctions, the various branches of a Christian's duty.

Nor is it to Ministers alone that these extracts are calculated to be useful. Let every Christian who reads them, apply the exhortations and warnings which they contain to himself, and endeavour, through God's assistance, to derive benefit from that application.

Q.

To the Editor of the Christian Observer.

As I understand one part of your plan is the solution of difficulties, that occur to the mind of the sincere inquirer after truth, especially those that relate at all to the Scriptures, or to our holy religion, I beg leave to propose, for that purpose, one with which I have sometime been puzzled, and which I have never yet been able to get satisfactorily resolved. It respects the account of time, called Anno Domini, or the year of our Lord, which (though so called) is said not to commence till four years *after* the birth of our blessed Saviour. To this agree the dates in the margin of the Bibles, at least all such as I have examined. The birth of Christ is said to be four years before the common account. When our Lord is said to be twelve years of age, it is marked in the margin A. D. 8, when he was baptized, A. D. 27, which seems to be the time when St. Luke says, he "began to be

about thirty years of age."—But when he was crucified, &c. A. D. 33. This makes him thirty-six years of age at the time of his death, reckoning him to have been thirty at his baptism, or thirty-seven, supposing him to have been born (as it is said) four years before the common account; whereas I have always understood him to have been no more than thirty-three, his ministry having continued three years, or a little more.

I observe that Dr. Prideaux, the learned Dean of Norwich, gives an account agreeing with the dates in the margin of our Bibles, except that he makes John begin his ministry A. D. 26, which he supposes continued three years and a half, and our Lord A. D. 29, which continued three years and a half also, making in the whole seven complete years.

Now, Mr. Editor, am I to consider these two sources of information, which I should have supposed were sufficient authorities, as erroneous; or was our Lord, both at the commencement and at the completion of his ministry, really of the age which these accounts would make him?

I was for some time at a loss for the *reason* why our account, called Anno Domini, did not commence till four years after the birth of our Lord, and had enquired of many persons who seemed likely to inform me, without obtaining any satisfaction upon the subject. But recollecting that I had formerly seen the reason given, in some work that I had read, I at length looked again into Prideaux's Connection of the Old and New Testament, and found in the second page of the preface, the following words: "The difference that is between the true year of our Saviour's Incarnation, and that of the vulgar æra of it, proceeded from hence, that it was not till the 527th year of that æra that it was first brought into use. Dionysius Exiguus, a Scythian by birth, and then a Roman Abbot, was the first author of it; and Beda our countryman, taking it from him, used it in all his writings, and the recommendation which he gave it thereby hath made it of common use among Christians ever since, especially in these western parts. Had all Christians calculated their time by it from the beginning of the Church of Christ (as it could be wished they had) there could then have been no mistake in it. But it being 527 years after Christ's incarnation before this æra of it was ever used, no wonder, that after so great a distance of time a mistake was made in the fixing of the first year of it."

Should any of your readers be in the same predicament in which the writer of this was for a time, they will not be displeased to see this reference in your useful miscellany. And if either you yourself, or any of your correspondents, will have the goodness to solve the difficulty stated above, it will much oblige

C. O. T.

For the Christian Observer.

I WAS surprised at the observation of Z. in your number for March last, who says, that he "cannot conceive the passion of anger to be innocent, or one implanted in the perfect and original frame of human nature," because, "had the fall never taken place, and sin never been introduced into the world, anger would have had no subject whereon to fix; every thing being in that case holy, pure, and lovely." Neither, for the same reason, would the passions of fear or grief have had any objects suited to excite them; yet, I presume, your correspondent will acknowledge these to be in themselves natural and innocent, and, duly regulated, to be even useful passions. And why not anger then, if governed and restrained by the same laws of truth, and justice, and benevolence, which will teach us both *when* and *how* to be *angry*, as well as to *fear* or to *grieve*? These

laws are surely not more difficult of application in the one case than in the other; and rightly applying them, I humbly conceive, we may be "angry and sin not."

The following note, intended for insertion in the new edition now publishing of Mr. Scott's valuable Commentary on the Bible, was lately communicated to me by the author in a conversation on this subject; and if it appears to you, as it does to myself, to contain much to the purpose within small compass, you will probably be glad to find room for it in your next number, by way of supplement to the discussion which the topic has already received in your pages.

N. G.

"Our Lord's anger was not only not sinful, but it was a holy indignation, a perfectly right state of heart, and the want of it would have been a sinful defect. It would shew a want of filial respect and affection for a son to hear, without emotion, his father's character unjustly aspersed; would it then not be a want of due reverence for God, to hear his name blasphemed, without feeling and expressing an indignant disapprobation? Vengeance belongs to the Ruler exclusively; and he may grieve at the necessity imposed on him of thus expressing his disapprobation of crimes: but it is his *duty*. Eli ought to have shewn *anger* as well as *grief*, when informed of the vile conduct of his sons, and to have expressed it by severe coercive measures. Thus parents and masters as well as magistrates, may sin in not feeling and expressing just displeasure against those under their care. And anger is only sinful when it springs from selfishness and malevolence, when causeless or above the cause, and when expressed by unhallowed words and actions."

To the Editor of the Christian Observer.

A CORRESPONDENT, who signs himself a *Christian Parent*, having requested, in your number for January last, the communication of "a few hints, respecting the means that have been found most successful, in impressing the minds of children with the important truths of our holy religion, and bringing them to an early acquaintance with its sanctifying influence;" I take the liberty of suggesting a few considerations on this important subject.

Though a pious education is not universally successful, in bringing children into a truly religious state; yet it is undoubtedly appointed by God for this end, and is perhaps more frequently attended with success than any other means of grace.

Education may be comprized under these three heads, *discipline*, *instruction*, and *example*. These must all concur, and be agreeable to the word of God, in order to form what is comprehended under the idea of *Christian Education*.

Children are the proper subjects of DISCIPLINE, before they are capable of receiving much instruction; and a system of discipline ought to commence as soon as ever they are able to discern between good and evil. This branch of education is of more consequence than parents in general are aware of. We shall see its importance if we consider the nature of true religion, and the ideas which a child forms in infancy of the authority of his parents.

True religion consists in choosing the will of God in preference to our own. His authority is absolute. It should silence all our perverse reasonings; and obtain from us an implicit obedience. And as a parent is to his child in God's stead, he ought to require from the child an intire submission to his authority.

A child naturally conceives the authority of his parent to be absolute; and if a proper discipline is maintained, this branch of education will be a handmaid to religion. Let the object be changed, and filial obedience becomes piety.

All the commands of a parent should be *reasonable*; and as the un-

derstanding of the child advances their reasonableness should be unfolded: but implicit submission must be inforced long before the reason of the command can be understood.

We may easily discover, that children are perpetually endeavouring to break through the absolute authority of their parents. This is attempted with amazing sagacity even in early infancy. Children will sometimes disobey in the most trifling circumstances, in hope that the parent will not think it worth the trouble to persevere in requiring obedience. They will endeavour by some humorous trick to disarm the displeasure of a parent, when they see him serious in requiring obedience. They will seize the opportunity when the parent is engaged with company, or with some close employment, to evade obedience to a command, which they know would be enforced if the parent was more at leisure to pay attention to their conduct. In these, and similar instances, parents should be upon their guard, and never suffer their children to break a known command by any device or artifice whatever.

That discipline may be effectual, it must be *steady*. A child will soon discover, whether the commands of the parent depend upon his humour, or his principle. Commands urged merely because the parent is angry, will harden the heart of a child, instead of producing a spirit of obedience. We too often see the authority of a parent directed by caprice. Alternate fits of indulgence and severity occupy, in too many instances, the greatest share of family government. Such conduct is completely destructive of Christian discipline.

Discipline must not only be steady, but *gentle*. Commands that appear to flow from love naturally dispose the child to obey. A child sees no hope of escaping from a system of discipline, that seems to arise from the tenderness of a parent. The harshness of a command is generally more grievous to a child than the thing commanded. Displeasure in the parent should only be excited by wilful disobedience; and should rise in proportion to the contempt of authority.

When the understanding of a child is sufficiently matured, the Christian parent should shew, that in the commands which he gives, he himself is subject to a higher authority. If the conduct of a parent is formed upon this principle, he will be ready to grant indulgence where that is not inconsistent with the commands of God. And when a child is convinced, by the uniform conduct of the parent, that restraints are not the effect of caprice, or want of affection; discipline loses all its galling effects, and becomes truly subservient to holiness and happiness.

As soon as a child is capable of understanding the nature of God's law, religious INSTRUCTION should keep pace with discipline. It must not, however, be confined to stated times, as in the ordinary branches of learning, but it must also occupy a considerable share in the common conversation of the parent. This is the method which divine wisdom has appointed for parental instruction. *Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* Deut. vi. 7.

It is scarcely necessary to observe, that children should first be taught the plainest truths of religion; which indeed, they are capable of understanding at a very early period. They can comprehend, as well as the most acute philosopher, that God created all things; that he is in every place, though we cannot see him; that he sees all our actions, and knows all our thoughts; and that he will bring every work into judgment.

But the scheme of religious instruction must not rest here. The

whole system of evangelical truth is not above the comprehension of children, if it be laid before them in plain language, and a familiar manner. The vehicle which conveys instruction to their minds in the most pleasing and impressive form, is the History of the Bible. The facts recorded in the books of the Old and New Testament are so striking, that we often see children extremely desirous of hearing them repeated, when a repetition of mere moral precepts would prove wearisome.

From this history the principal doctrines of Christianity may be collected, as they are therein exemplified. We see in the conduct of the Almighty towards his creatures, the most affecting instances of his power, his justice, and his mercy. In this history appears the original purity of man, and his apostacy from God. The degenerate state of the human heart is marked throughout the Bible in the strongest characters: and the necessity of holiness, in order to the enjoyment of God, is clearly displayed. The method whereby alone we can obtain pardon of sin, and be restored to the divine favour, is illustrated by the whole series of the Jewish œconomy, and the repeated details of our Saviour's sufferings. A parent, who is able to make a plain and judicious comment on these recorded facts, enjoys the surest means (through divine grace) of impressing evangelical truths upon the minds of his children.

A spiritual exposition of the moral law should always accompany the history of redemption, as an enlightened conscience must lead us to sincere self condemnation, before the offers of mercy made in the Gospel can be truly valued and accepted.

The doctrines of Christianity, being all of a practical nature, requiring of us corresponding affections and conduct, the *practical application* should always attend the *system* of religion.

It is a prudent measure in parents to keep out of sight the various controversies, which have unhappily taken place amongst the sincere disciples of Christ. The conduct of the great Creator and Governor of the world towards his creatures, though founded on *perfect* righteousness, is in many respects to us inscrutable. Yet through this cloud the goodness and grace of the Almighty shine forth with such bright beams, as are sufficient to enlighten the understanding, and warm the heart, of every true believer.

Children should be taught to hear and read the word of God with the most profound reverence; and to be content with such knowledge as removes all doubt with respect to their own duty.

As God has been pleased to manifest himself to us in the person of Jesus Christ, the history of the Redeemer should be inculcated upon the minds of children in the most forcible manner. The discourses, the actions, and sufferings of Christ, should be impressed by a frequent and minute detail; nor should his present intercession for us ever be forgotten.

I have already observed, that religious instruction ought to make a part of the familiar conversation of a Christian parent; yet the appropriation of certain seasons for this important work remains indispensibly necessary. Amongst other invaluable benefits which the institution of the sabbath offers, that of affording the most suitable opportunity for private instruction is not the least. When we are detached in this sacred season, from worldly considerations and employments, the minds of parents and children are then in the best state of preparation for giving and receiving the knowledge of those things that appertain to our salvation.

But at whatever time, and in whatever manner, religious instruction is given, the greatest care should be taken to impress such sentiments on the minds of children as are in

exact conformity to the word of God. We are more apt to form such ideas of the Supreme Being as are dictated by self-love, than implicitly to receive the declarations of the Bible respecting the character of God. In this sacred book we have a history of the conduct of the Almighty towards his creatures, under a variety of circumstances, and from these historical facts, as well as from express declarations, our notions of the divine character should originate. It is of the utmost consequence, that children should be taught to draw their ideas of God from the declarations and historical facts of the Bible, for without this foundation laid in the mind their whole system of religion must be erroneous.

With the scriptural character of God are intimately connected the purity of the divine law, the method of salvation by a mediator, and the necessity of personal holiness. The instructions which are given to children should always keep those fundamental truths in view: for without a deep sense of these things, our knowledge must be superficial, and our service formal.

Children should be taught, as soon as they become capable of reflection, to attend to the workings of their own minds; that they may discover the deceitfulness of their hearts, and become thoroughly acquainted with their inbred corruption. Christ is precious to those only who know their own vileness; and the influences of the Holy Spirit will be earnestly sought by those alone, who are deeply conscious of their own depravity, and moral inability.

Christian education will still be imperfect, unless to pious instruction there be added the pious EXAMPLE of the parent. Children are acute in discovering any deviation from those precepts which are enforced upon them. They keep a watchful eye upon the conduct of their parents; and are glad to discover any thing that can prove an argument in favour of relaxation in their own obedience. On the contrary, a constant visible regard in the parent to the commands of God, which he is daily enforcing, tends to make the most powerful impression on the minds of his children, and to remove all doubt of the rectitude of the instructions which they receive.

I have already observed, that one great benefit which we derive from the institution of the sabbath, is that of affording time for more ample instruction than can, in many situations, be obtained on the days of labour. I would here remark, that a conscientious regard in the parent to the sacredness of this holy season, is of great importance in a system of religious education. Let all worldly and trifling conversation be avoided on this day, that the impressions made by the public or family exercises of religion may not be obliterated by a carelessness to improve the intervals of religious service.

Children are not ignorant of the truth of that divine aphorism, *Out of the abundance of the heart the mouth speaketh:* nor will they be easily persuaded that religious truths make deep impressions on the minds of their parents, when nothing is heard that can direct the mind to eternal objects, except at the stated hours of instruction. And as God has expressly forbidden us to *speak our own words* on the sabbath, an example of conformity to this gracious command should be shewn by every master of a family, whose peculiar office it is to direct the subjects of discourse to those who are in his presence, and under his care.

The influence of example should make parents extremely cautious in the choice of companions for their children. With this view those schools should be chosen where pious example may be added to religious instruction and useful learning. It gives me pleasure, while on this subject, to be able to congratulate the friends of religion, that instructors may be found in

this kingdom, in whom are combined the excellent qualities required in a Christian teacher.

The company to which children are introduced in other places should be such as shall have no tendency to make them slight the religious instructions of their parents and masters.

This great object should also be kept in view in the choice of situation for the trade or profession to which they are educated; as the highest interest of a child ought to have the first place in our regard. But my design is not to write a system of education, a subject too copious for an article in your miscellany, and too complex for my abilities. I wish merely to throw out a few hints in compliance with the request of your correspondent, and such as have been suggested by the experience of a parent.

I must not, however, conclude these hints without reminding the Christian parent, that to all his endeavours (be they ever so judicious) must be added constant prayer for the influences of the holy spirit, without which true religion will never be implanted in the minds of his children. Though Paul should plant, and Apollos water, without the influence of divine grace no fruits of righteousness will appear; for it is God that giveth the increase. But we have the strongest reason to hope for this blessing, whilst diligently, and with an humble dependance on his grace, we use the means which God hath appointed.

PATER.

To the Editor of the Christian Observer.

I AM aware, Mr. Editor, that to abound in egotism is not very consistent either with Christian humility, or with good taste; and yet I am persuaded, that a majority of your readers are much more likely to interest themselves in a paper professing to be a narrative of the writer's own life, than in a merely didactic piece. It is not my purpose, however, to detail the whole of my private history, or to divulge to you my present occupation or condition in life. Suffice it to say, in the way of introduction, that I have for some time formed opinions respecting the world not unlike to your own; but that having been employed of late in contemplating my own character much more than that of other persons, I may perhaps, without extraordinary presumption, lay some little claim to the title of *a Self-observer*. And as the augmentation of the number of Self-observers is the chief end of my writing, I hope that you will allow to my letter a place in your useful miscellany.

I was born, Mr. Editor, of religious parents, though not perhaps quite so religious as that term might lead some of your readers to imagine. — But where is the person whose religion is every thing which we could wish? When we look back on human life, whom have we found in our journey through it, whose orthodoxy or whose charity, whose piety or whose morality, has not drooped at this or at the other period;—has not limped a little either on this side or on that? I am determined to say little of my parents;—they have long since left the world;—but I shall speak particularly of my aunt.

I was sent when very young to school at a considerable distance from my father's residence, and as my aunt lived very near to our little academy, I both spent with her many of my holidays, and was often at her house at other times. She was on the whole a good woman, pious and sincere, humble and unassuming, affectionate and benevolent, erring, I admit, on the side of too much indulgence, for she both fared rather luxuriously herself, and provided abundance of excellent cheer for other people. She possessed, indeed, an independent fortune, and I am persuaded that her sedentary, and somewhat too soft and self-indulgent mode of living ap-

peared to her to be no more than was consistent with it. The education of women in former days was by no means so intellectual as it is at present: and my aunt was one of those who neglected to improve their understanding. She moreover made a free use of that species of pious phraseology which, though it usually indicates a devout mind, and is a recommendation in some circles, excites prejudice in others, and has obtained in the world, and even among religious persons of a fastidious kind, the unfavourable name of *cant*. My aunt had acquired few ideas. She also lived in a narrow circle; and I am persuaded that her too frequent repetition of the same pious expressions arose not so much from any peculiarity in her religion, as from the general poverty of her mind. She was well grounded in the great doctrines of Christianity, but she could speak of these only after one manner, and she was accustomed to consider every deviation from her own form of words as implying an imperfect knowledge of the "language of Zion," and a want of that full acquaintance with "the truth" which she herself possessed. I have no clear remembrance of all my intercourse with her at this early period. I can however recollect that I thought her possessed of an uncommon share of good nature, a virtue of the first class in the eyes of youth, and at the same time extremely profuse in her religious talk; that after dinner I eat as many plumbs as I liked; that before dinner, in order to stay my stomach, I had a large piece of excellent cake; that I used to kneel down to her family prayers with the utmost promptitude and good will, and was rather vain of the manner in which I read to her a chapter in the Bible; in short that I liked both her doctrine and her diet bread,—both her plumb pudding and her good advice. Among all my various relations, not one was at this time so great a favourite as my pious aunt.

When I found myself advancing towards the estate of man, I began to be ambitious of a reputation for learning and good sense, and this disposition contributed to alienate my mind both from my aunt and from the kind of religion which she professed. I associated the idea of contracted information and defective intellect with almost all the peculiar tenets which she maintained. At the age of about nineteen I made her a visit after a long absence from her house, and you can hardly conceive how much the perpetual recurrence of her phraseology, which I perceived to be offensive in some respects to good grammar, in others to true taste, now excited my disgust. The dread also of having my character identified with hers led me at this time to determine that I would strongly mark my dissent. Judge, Sir, of my surprise at happening a few months after this period to meet with a friend of rare endowments—a man unspeakably elevated above me both as to erudition and talents—who possessed the very principles of my aunt. He affirmed her doctrines indeed in a manner more consonant to good taste, but he used a large part of her phraseology; and employed it more particularly, when he freely opened his mind on religious subjects. I was led by this friend into the society of some other persons who more or less resembled himself; though among a certain portion of our company might now and then be seen a striking likeness of my aunt. I thus was cured of the violence of my prejudice against many leading doctrines of our religion; for I heard them defended with skill and judgment, and sufficiently guarded from abuse. I even learnt the art of defending them myself.

Your readers probably will not suppose that I was living at this time in any very unchristian course. The truth is, that my life was decent, my conscience apt to be alarmed if I fell into any great trans-

gression, and my reputation for piety just sufficient to obtain for me a tolerable reception in religious parties. I believe however, that I was a rather suspected character in some of those circles, and that the suspicion arose chiefly from the circumstance of my being known occasionally to resort to a few fashionable places of amusement. I was at this time conscious of much waste of time, much want of self government, much ambition and vanity of heart; and I should think that I must have betrayed some of these faults: but they seemed to excite only a slighter kind of prejudice against me among many of these pious people.

Some events soon afterwards occurred, events not necessary to be detailed, which cast a general gloom over my mind, and imparted a new gravity to my character. I now rose at once in the estimation of my serious friends; many of whom confidently dated my conversion from this period. The truth is, that I felt weary of the world in consequence of being unable to disentangle myself from some uncomfortable connections which I had formed, and to escape the bitter consequences of some false steps which I had taken. Perhaps my religious acquaintance did not altogether err as to the nature of the change of which I am speaking; but they certainly overvalued the seriousness which they saw in me. I was too serious; too exclusively fond of solemn subjects; too desponding as to my future prospects in life. I was also too negligent of dress; too inattentive to some of my worldly interests; too indifferent to money; too bountiful at least to certain persons of my own religious sentiments, some of whom I now suspect to have been hypocrites; too distant towards several of my relations and natural connections. Above all I was too harsh a judge of others, especially of those who erred on the side of an excess of cheerfulness, and I was too cold to the temporal happiness of my fellow creatures. To some doctrines of religion which I had before admitted, I now indeed felt an increasing attachment; such as the corruption of our nature, the necessity of regeneration, the shortness and vanity of life, the infinite evil of sin, and the eternity of future punishments. I also grew zealous respecting the duty of renouncing the world, and incurring the persecution of the irreligious. Through these causes my character for piety and for orthodoxy became completely established in my own party.

After no great lapse of time I began to find some recompence for the worldly privations and disappointments which I had sustained, in the growing kindness of these pious friends, and also in the self complacency which I derived from the high reputation which I was conscious of possessing in this very serious and devout circle. I trust that I was not altogether a stranger to that deep humility which I professed (an humility indeed, chiefly exercised towards God) and to which my doctrines naturally tended. It is however certain, that the same vanity which had before marked my character insensibly revived, though it shewed itself after another manner. I obtained, or rather I assumed, the lead in many religious questions. I grew a little contentious and intolerant, always however imagining that I was zealous only for the truth. By degrees I became more and more impatient of contradiction and apt to take offence. Being not a little conceited in my own eyes, I was jealous of my reputation for spiritual knowledge, and confident of my own power of defining almost to perfection several difficult and abstruse points; points bordering indeed on evangelical doctrine, but which Scripture seems to have left in purposed obscurity, and on which it has but slightly touched. I was now spoiled in a great measure by my religious friends. Some of the best of our party withdrew to a certain distance from us, but those who remained,

looked at me, as I now see, with a most undue reverence: and a few of the more simple of them flattered me to my very face, and erected me into a perfect Pope. Do not however imagine that I who thus gave the law was an independent character. I was accustomed, after the manner of other legislators, to accommodate my decisions to the taste of those whom I seemed to govern; and I was therefore at once both the leader and the follower, both the prince and the slave of my religious party. My very judgment and conscience received an influence from their conscience and judgment. I erred where they erred—I agreed where they agreed with Jesus Christ and his Apostles—and I was admired and applauded by them, because they saw that in my estimate of the orthodoxy of others, and in my admeasurement of every doctrine, sentiment, and practice, I made use exactly of their line and their plummet.

There is one circumstance which I must not omit to mention. Would you believe, Mr. Editor, that I, who had once been so great an enemy to cant, became at this time distinguished by several peculiarities in my religious phraseology? I was totally unconscious of this fault, but I have been well assured by friends in whom I can confide, that I gave no small offence on one or two occasions by the almost unintelligible quaintness of certain parts of my diction.

But to proceed. I was not at this time unsound as to the general *theory* of my religion. During the former part of the period of which I now speak, I mean the period of my more particular gravity and seriousness, I knew theoretically, at least, many excellent truths of Christianity which I practically neglected. I knew that an orthodox creed was not sufficient of itself to constitute a Christian. I often admitted in my *general language* that relative duties ought all to be fulfilled, and that universal kindness ought to be exercised. I could say with my lips that God is love, and that love is the chief grace of the Gospel, and that he that loveth God should love his neighbour also. I knew likewise, and could occasionally affirm that thankfulness becomes every one who has a good hope that his sins are pardoned; and that thankfulness ought to manifest itself both by a cheerful countenance and by an overflowing kindness to all around us. I nevertheless had an exceedingly faint perception of my real deficiencies in these points, and the few remarks which I made upon them were uttered chiefly with a view of defending my own character, which I understood to be assailed on this side, and of displaying the completeness of my religious system.

In the subsequent period when my gloom abated, and my self-complacency was at its height, I knew in like manner that spiritual pride ought to be carefully avoided, and I used occasionally to have on my lips that expression of Scripture, "He that thinketh that he knoweth any thing knoweth nothing yet as he ought." I sometimes was even zealous, so far as *my conversation* was concerned, for the practical part of religion, not yet fully understanding that to talk of practice is one thing, and really to excel in it, is another; and not at all suspecting that there is a habit of declaiming even on the best subjects, which, if the heart be not strictly watched, may serve only to deceive.

I was delivered from the partial delusion to which I was now subject nearly in the following manner. While I was living in the bosom of my serious friends, was laying down the law for others, and enjoying a very high reputation for religious excellency, I was assailed by some temptations which had slept during my more melancholy impressions, but now suddenly threatened to overcome me, and to render me a complete captive to sin. Happy in one sense are they in whose mind

even a sound theory of religion has been established. I understood too well the general state of man under the Gospel not to know that a new degree of caution, of watchfulness, and of self-denial, was necessary to the conquest of these particular temptations. Nevertheless a general spirit of negligence and self-indulgence had unquestionably crept upon me, and had in some degree engrafted itself on my religious system. For I had imagined, or at least I had partly imagined, that when we believe certain truths, can solve certain paradoxes, and have ascended certain heights in doctrine which it is given to a few only to reach, temptations for the most part flee away, and, temptations having departed, a life of privileges rather than of duties succeeds. I persuaded myself that I had been converted at a former period; that having been converted my condition was safe; and that I might now enjoy my victory and lay aside my arms. I resembled a general, who, having defeated his enemy, and imagining that he has advanced into some impregnable ground, finds himself again attacked by the adversary whom he had despised, and is reduced to the mortifying and unexpected necessity of renewing and even augmenting his guard, especially in some one evidently weak and exposed quarter. Happily my caution did not confine itself to a single point. My consciousness of the necessity of an increased watchfulness in one particular, led to much serious self-examination as to many others: and thus, Sir, I was led to revise the whole of my religion. I have not totally discarded either any doctrinal or practical part of it; and yet I have made almost daily discoveries of something in me which was defective or erroneous; and a new cast seems already given to my whole character. "Cavendo tutus," "safe by being cautious," cautious I mean in respect to the first approaches of sin, and cautious as to every species of it, is the motto which I would now wish to assume. In the corruption of my nature I still believe. How indeed should I not believe it, when I perceive how much sin may continue to be indulged while we are making a great profession of religion, and even perhaps, while there is some piety in the heart? And on the *deceitfulness* of sin my whole paper is so strong a comment, that I shall not dwell on this equally momentous topic.

To a perusal of the Scriptures, which I now study after a new manner, I likewise owe in part, the alteration which has been lately wrought in me. But in order that I may not leave your readers in obscurity as to this important change of views, which I admit that I have as yet but imperfectly defined, I will run over a few particulars in which I seem to myself to have acquired new light through the study of that sacred volume. Many of the points on which I shall touch may seem small when separately viewed, but they will be found considerable when they are contemplated together. I therefore request your readers not at once to condemn me as hypercritical, but to have the candour to suspend their judgment until they shall have arrived at the conclusion of my paper.

My first remark may seem slight. I had been accustomed in reading the New Testament to consider the term "the world," as meaning the *men* of the world rather than the things of the world; whereas I am now disposed more frequently to offer to it, or at least to include in it, the last mentioned signification. I was insensibly led into my former error by the prejudices of my mind as well as the circumstances of my situation. Living in a small party, disliking contradiction, and party on that account averse to mixed company, I naturally construed those passages of Scripture which command us not to be conformed to the world, and not to "loose the world," as sanctioning my own separation from general society, but

I little reflected that we may possibly indulge our love of the *things* of this world, and not a few of our worldly tempers, while we live in the narrowest circle, nay even in a cloister; a truth indeed which has been verified by the example of many cloisters.

The term "light" and "truth" are also expressions to which I have learned to give a somewhat new meaning. According to my former vocabulary "to know the truth"—"to be in the light," and "to see clearly," signified almost exclusively a knowledge of scriptural *doctrines*, and especially of those which are commonly denominated evangelical; and to possess the higher degrees of light was to receive those other doctrines of a higher kind, by which many well-disposed persons are in the first part of their Christian course very apt to be offended. I do not altogether reject my old interpretation of the terms light and truth: but I have learnt through a more strict attention to Scripture, to give to them a far more practical meaning. St. John has taught me to think, that "he that saith he is in the light *and hateth his brother*," however advanced in the knowledge of doctrine he may be, "is in darkness even until now;" and that if we "walk in darkness," that is in sin, "we *lie* and *do* not the *truth*." St. Peter also has instructed me that he who lacketh the practical virtues of Christianity, "temperance, patience, godliness, brotherly kindness, charity, is blind, and cannot see afar off," and "has forgotten" one of the most important of all points, namely, that "he is purged from his old sins."

Pharisees is another term to which I affix a somewhat new meaning. Once I contemplated the Pharisee merely as a man who trusted in his own righteousness, and I freely applied this expression to all those friends and neighbours who were not vicious, and who appeared to me to want that acquaintance with evangelical doctrine which I possessed. I now perceive that many persons entertain tolerably just sentiments on religion, and have also a very contrite heart, who do not express themselves after my manner; and I have deeply repented of having once so currently bestowed this harsh and odious term on one or two individuals whom, in consequence of a nearer acquaintance, I have discovered to be more strict and self denying, more simple and unprejudiced, more faithful and upright, more gentle and forbearing, and more humble and unassuming, than myself. My Bible has told me, that one characteristic indeed of the ancient Pharisee was his "trusting in himself that he was righteous;" but that another was his disposition "to despise others." Alas, Sir! have I not myself inclined to this latter fault? The word of God has instructed me that another great characteristic of the Pharisee was his hypocrisy. "Beware of the leaven of the Pharisees which is hypocrisy." And has there not been much hypocrisy in my own heart? To be vain of our own religious knowledge and attainments is another part of the Pharisaical spirit: Have I not been infected with this species of sin? I am afraid that a secret conceit of my knowing that I am to renounce my own righteousness, and of my being able correctly to define the doctrine of justification by faith, had become a ground of self preference, and the means of fostering a species of evangelical Pharisaism in my heart.

The judgment day is another subject on which my sentiments have in some degree changed. Heretofore if I contemplated this awful day, I was used to spare myself the anxiety which was apt to arise, by recollecting that I was a believer, and that on that day I should stand complete in the righteousness of Christ. Far be it from me to renounce the doctrine of being justified only through faith in Christ. It is a doctrine which is now dear to my very heart: I recur to it in

the exercise of repentance, and especially in seasons of spiritual depression; and it is, I trust, never far from my thoughts. It however no longer so exclusively occupies my mind on every occasion of my calling to recollection the great day of account. For I have discovered that the Scripture, in its description of the proceedings of that awful day, usually speaks of all men as judged according to their works; and I have thought it both safe and right to habituate myself to the same view of the subject. This improved idea of the judgment day has materially altered the character of my religion. It has given to it a new seriousness: for, since my melancholy had been dispersed, a certain degree of levity had crept upon me. It has also checked my disposition to judge others, by suggesting that I myself must stand before the judgment seat of Christ, to give an account of my thoughts, words, and actions. It has disposed me to try my faith by a more practical test; and it has deeply impressed upon me the absolute necessity of being very fruitful and abundant in good works, and especially in those deeds of mercy, which Christ has described as constituting one leading distinction between the persons who shall stand on his right hand, and those whom he shall place on his left.

I have already intimated that one of my leading errors had consisted in a too great readiness to believe that I had been once converted, and therefore could never fall away. I was used to say to myself, that a man once in grace is always in grace; and that a true believer cannot fail to persevere. I do not know that I have altogether changed my creed either on this or on any other doctrinal subject; although now perhaps, I may be less confident, less zealous, and also less accurate and systematic, in this part of my faith. Certainly my mind reasons on this subject after a new manner; and the practical difference is very great. Instead of affirming that I am a believer, and that I therefore need not doubt, that I shall persevere, (a sentiment which introduced much slackness into my practice) I have learnt rather to say to myself, that it is necessary to persevere, since if I do not persevere I shall be found wanting in true faith. Instead of saying, as I once used to do, "He that shall be saved endureth to the end," I have learnt rather to say with Scripture, "He that endureth to the end the same shall be saved." I have indeed been taught to employ this mode of treating the subject by various passages of Scripture. "Moreover, brethren," says the Apostle to the Corinthians, "I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain." Here the Apostle exhorts the Corinthians to keep in mind the doctrines once delivered to them, that is, to persevere in the exercise of faith, and represents their very salvation as depending on this perseverance, and their faith, without this perseverance, to be a mere "believing in vain." I perceive that the children of Israel are spoken of in the Hebrews as manifesting an evil heart of unbelief in departing from the living God;—that a promise was afforded them of entering into rest; and that they having come short of it, we are said to be admitted in their place into the Church of Christ, and to constitute "his house," "if we hold fast the confidence and the rejoicing of our hope firm unto the end." "For we have need of patience (that is as I conceive of "patient *continuance* in well doing,") "that after that we have done the will of God we may inherit the promises." "Hold fast that which thou hast: let no man take thy crown."

I am afraid, Mr. Editor, of detaining you too long, and I shall therefore mention only one other point in which I have experienced an alte-

ration in my sentiments. I once considered the great difficulty of religion as consisting in the due comprehension, and in the willing admission, of certain strong, unwelcome, and yet general truths: and having myself embraced those truths, having surmounted the difficulties which oppose the reception of them, and having learnt to understand a few seeming paradoxes which they involve, I had a very inadequate conception of the necessity of any farther victory. I now consider the difficulties of religion to consist rather in the application to ourselves of the general doctrines which we recognize; in the subjugation of our passions; in the due government of our tongue; in the daily and hourly triumph over our several evil inclinations and humours:—in short, in the great article of Christian practice. And here likewise I think that I am supported by scriptural authority. "For if ye know these things," says the Apostle, "happy are ye if ye do them;" an expression evidently implying that there is a knowledge not issuing in practice, and that the practice founded on doctrine is the completion or perfection of religion. Our Saviour by his manner of concluding his Sermon on the Mount has convinced me that he also considered the practical part of religion as constituting the main difficulty; and that he deemed the neglect of this to be the great danger to which hearers of the truth are subject. To "hear and to do," is, according to him, to erect our building on a rock, whereas to "hear his sayings and not to do them," is to build our house upon the sand. I trust, Mr. Editor, that by that union of practice with my faith which I have endeavoured to describe, (a union which by no means confounds the one with the other in the great point of justification,) I am now endeavouring to build on a right foundation: and I would humbly hope that when the rains descend, and the floods come, and the winds blow; in other words, when temptation shall assault my building in this world, and the day of judgment shall make the final trial of its strength; the gracious Judge may pronounce concerning it, "that it fell not, for it was founded on a rock."

I conclude with the title which I ventured to assume in the beginning of this paper, namely, that of

A SELF-OBSERVER.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR, *Monday 26th May*, 1806.

I WAS present on Saturday last at the Royal Institution, during the delivery of a lecture on female education. The Lecturer is a man of considerable and deserved celebrity in the literary world, and his lecture was such as may justly add even to *his* reputation; full of matter, full of good sense, brilliant, forcible, and eloquent. I went there to be informed and not to criticise, and both information and pleasure I undoubtedly received. Yet I will confess, that in this lecture there was a negative fault, a sin of omission, which in my esteem is of such magnitude that it throws into the shade all its merits. In order that I may at once explain and vindicate my censure, I will give you from memory a short view of the substance of this lecture. The Rev. Sydney Smith (for it is idle to affect obscurity where none can exist) had cleared his ground on the Saturday preceding by maintaining an origi-

nal equality of talents in the two sexes, and expressing his clear conviction that those talents in the softer sex ought to be better cultivated. He began his present lecture by repelling an objection which has frequently been urged against encouraging women in the prosecution of knowledge. The pedantry dreaded (he observed) does not grow more naturally out of literary than any other pursuits; for it may be found in substance, though not in name, through every department of life, that knowledge, when it becomes common, ceases to confer superiority; and that conceit is in truth the child, not of wisdom or learning, but of ignorance and folly. Having disposed of this objection, he introduced his subsequent observations by a quotation from a female writer*, whose example, it might have been hoped, would ere this have made knowledge as fashionable among her own sex, as her practice has rendered it eminently useful to mankind; and, shielded by her authority, he enlarged fully, and with irresistible force of reasoning, on several topics which shew the necessity or wisdom of cultivating the female understanding more assiduously. We were taught how much the education of men must be trusted, during the earliest years, to the hands of women; how greatly the character is formed in that period; and how little those can be qualified to teach who themselves stand in need of instruction. We were taught that the diffusion of knowledge among women would raise its standard among men, by compelling those who are too idle to learn, yet too vain not to be proud of their learning while they can find inferiors, either to surrender their pretensions altogether, or to acquire by industry some better means of sustaining them;—that women will thus become companions better suited to the taste of reasonable men, and better qualified to contribute to every social enjoyment;—that they will acquire resources which may qualify them not merely to glitter in the brilliant interval between sixteen and six and twenty, but to fill with propriety every age and situation of life;—that, when sustained by the dignity of knowledge, mothers will no longer be despised by their children, nor woman lose all when she has lost her beauty. And lastly we were taught that a taste for intellectual acquirements will furnish the best corrective to those habits of dissipation which are nursed by the present system, and which, said Mr. Smith, though not vice, are the very best preparative for it.

Now here I must pause to ask, whether Mr. Smith did not abate a little of that manly independence which characterised every other part of his lecture, by making so needless and so dangerous a concession to his fashionable audience. *Vice* indeed is frequently confined to a particular class of sensual indulgences, and so the question might end in a mere logomachy; but this may be safely affirmed, that if dissipation be not *vicious*, it is *guilty*, it is *criminal*, it is subject to the same penalties which are denounced by revelation against those sins which are sometimes exclusively termed vice. I fear it is certain beyond controversy, that she who spends her days in idleness, and her nights in gaiety, has no promise of salvation from the Gospel. Consider the images under which our course through this life to the attainments of a better is depicted. It is a race, a journey, a pilgrimage, a pugilistic struggle, where heaven is the prize to be contended for. Consider the injunctions continually repeated: "Watch ye, stand fast in the faith. Quit you like men; strive to enter in, for straight is the gate; let us not be weary in well doing; see that ye walk circumspectly redeeming the time; be sober, be vigilant." Consider the motives: "Because your adversary the devil walketh about seeking whom he may devour; for we wrestle not with flesh and

* Mrs. More.

blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Consider the threats: "Cast ye the *unprofitable* servant into outer darkness, there shall be weeping and gnashing of teeth." Consider also the whole analogy of nature, in which nothing that is useful can be obtained without time and painful application. The wilder powers indeed, the ministers of the wrath of God, are not slow in working desolation; the lightning can blast the oak, and the whirlwind whelm the traveller in an instant. But all those bounteous processes, whether of art or nature, by which Providence supplies the wants of its creatures, are advanced by slow gradations to their issues. The same order prevails also in the moral world; neither knowledge, wealth, nor honours, nor any of the greater advantages which society presents to our ambition, can ordinarily be reached without long and laborious progression. And is it possible while heaven and earth thus bear testimony against them, that thinking men can believe idleness to be innocent; or fancy that the least exertion, nay the absence of all exertion, shall obtain the highest reward? And yet when I call dissipation idleness, I mark only one ingredient in its composition, and that too, I fear, the least noxious. How then can I but repeat as a truth, too clear to be doubted if only fairly canvassed, that she who spends her days in idleness and her nights in gaiety has no promise of salvation from the Gospel. This has been said a thousand times, and a thousand times too heard and forgotten. Yet there is another awful truth which grows out of the former:—if, through the merits of Christ, we do not here work out our salvation, we shall doubtless work out our destruction. Christianity recognizes no middle state; unless we are placed with the sheep on the right hand, we must stand with the goats upon the left, and "these shall go away into everlasting punishment, but the righteous into life eternal."

But to return: having enumerated the principal advantages to be derived from an improved intellectual education, Mr. Smith gave a short summary of the course he proposes to be pursued for that purpose, previous to the age of sixteen. His young pupil is to learn a little, and only a little, of drawing and music, leaving higher advances in those accomplishments to taste or after opportunities. She is to read ancient and modern history; to be mistress of French and Italian; to learn a good quantity of Latin, neglecting prosody and all Latin composition: she is to be a good arithmetician, and to learn as much mathematics as a clever youth will master in six weeks; and finally, to afford time for these several attainments, the attendances of the posture and dancing masters are to be reduced in the proportion of eight to one. Mr. Smith concluded with a short enumeration of the several parts of his lecture, and a just and affecting picture of the blessings which a young female will render back to a parent who has so educated her, in return for the happiness which he has enabled her to enjoy.

Now, Sir, the general principle which runs through Mr. Smith's lecture is not only true, but so obviously and unanswerably true, that it is perfectly amazing that it should need to be inculcated. Can it be a question whether woman possesses an understanding, or, if she does, whether it ought to be cultivated? Some difference of opinion may prevail, indeed, as to lesser points. Those who have considered the gradual formation of character, will probably think that Mr. Smith greatly halts behind nature when he supposes it fixed at seven years of age, or even at a much later period. And all surely must agree, that in supposing a boy of twelve or fourteen to possess a more cultivated mind than most women, he greatly undervalues

the existing state of knowledge in the better order of females. The truth I believe is, that women possess much more useful knowledge than Mr. Smith gives them credit for; (more sometimes even than their husbands;) but then this is learnt not before sixteen, but afterwards; and it is not generally a knowledge of books; but of life, of manners, and human nature. And as for a boy of twelve or fourteen; he knows nothing except a little Latin and Greek, and only of that to prattle conceitedly, and get flogged for false quantities. However neither any nor all of these are the subject of my censure. What Mr. Smith has done, he has done well, and like his fair audience he is principally blameable for what he leaves undone. His sin, as I have said before, is a sin of omission; and it is no less than this, that neither in his observations on the course of education which he condemns, nor on that which he approves, did he give us any reason for supposing that he thinks religious instruction a matter of serious moment: he neither blamed its omission in the present system, nor proposed to introduce it into a new one. I shall be told, however, that, in his preceding lecture, he expressly guarded against any illiberal conclusions, by declaring his intention not to touch on this topic. I have no doubt, Sir, I shall be thought extremely uncandid; yet I confess this introductory declaration is not in my eyes a sufficient apology. Mr. Smith was to lecture on female education without any restriction to particulars; why then should he omit the most important part of his subject? Consider his own account of the present system. He told us of a lady who confessed that the succession of masters was so rapid, that no time could be found for reading with her daughters except half an hour during the lesson in drawing, when the joint operations of intellectual and mechanical improvement might proceed together; and this confession Mr. Smith assumed as a fair specimen of modern education. Now if there be no time for reading left by these harpy accomplishments, none, it is obvious, can be found for religious instruction; and yet this fearful and fatal omission is passed by unnoticed. Nor, among the various evils incident to the present system, is this circumstance ever alluded to; that it greatly endangers the eternal salvation of every pupil engaged in it. Is it usual when we wish to beat down an opinion to omit the most powerful of all the arguments against it? Shall I be told that Sunday is still left open? It is true; the mercy of a most merciful Father has provided in that day a resource for mankind even from their own thoughtlessness; but to this may be applied what Mr. Burke so eloquently said of the fertility and ravage of the East, that "it evinces only the unequal struggle between the bounty of Providence to bestow, and the power of man to destroy." Is Sunday practically so employed? Or does any man of common sense believe, that the mother, who can let her daughters live six days in the week without God in the world, will pay much regard to the consecration of the seventh? In point of fact we all know, that it is thought pretty fair if a young lady can be up early enough to get to church before the confession is finished; and I leave it to the philosophers to determine what impression the most powerful exhortation from the pulpit is likely to produce, when the fair disciple passes from the church to the Park, and after spending two hours under the eye and shadow of her God, wastes the three next in strolling through Kensington gardens, nodding to belles, and flattered by coxcombs. To religion may be applied what Juvenal says of poetry,

Nec locus ingenio nisi cum se carmine solo
Vexant, et Dominis Cyrrhæ Nysæque feruntur
Pectora nostra duas non admittentia curas.
Magnæ mentis opus————————
————currus et equos faciesque Deorum
Aspicere—

Still it may be said, Mr. Smith ought perhaps to have condemned the exclusion of religion from the present plan of education, but he was not bound to notice it in a new one, having, as he had, expressly warned his hearers against supposing it unnecessary, because it was not mentioned. There is some truth in this, and I am far from wishing to censure Mr. Smith harshly; but surely it is rather extraordinary that what is of little importance should be detailed with accuracy, and what is of most importance left wholly to supposition. When we wish to exhibit a portrait of perfect beauty, it is not quite usual to leave out the most expressive feature in the countenance. Waving, however, the *reasonableness* of such an omission, I must confess myself astonished, that in lectures on such a subject, Mr. Smith was *able*, as a matter of *feeling*, to avoid entering largely on the field of religious instruction: it is so rich a topic and one which speaks so directly to the heart. Mr. Smith may say his zeal for Christianity is well known; but it is for this very reason that I think his omission so extraordinary. Does a father never notice his child, because every body is convinced he is fond of him? Does a lover pay no attention to his mistress, because forsooth all the world knows the strength of his attachment? I confess I should be a little suspicious of his tenderness, if he could be content to flirt with every idle girl in the room, without casting one fond glance towards the object of his affections. The course of nature is not so. The father notices his child, and the lover is attentive to his mistress, not because they value the world or its opinion, but because they cannot help it. Their expressions of kindness are involuntary, and require no motive but the delight which attends them. Thus it is also in writing and talking of religion: "Out of the fulness of the heart the mouth speaketh" They who are deeply impressed with its importance find themselves as it were surrounded by it in every quarter, and touch it at every turn. Their language, their illustrations, their images, the cast of their ideas, the character of their feelings, the style and tendency of their reasonings, all bear the same impress. I fear, Sir, religion is not *often* left to be supposed except by those who are careless whether it be supposed or not; and I know no index more decisive of the disposition of certain celebrated reviewers in this particular, than the absence of all religious sentiment and reference from every part of their work. This negative proof of their character is equally convincing with their late review of Mrs. More's hints so ably exposed and confuted in one of your former numbers. Their total neglect of the temple of God is scarcely less criminal than its wanton profanation.

I own therefore, Sir, when I consider the magnitude of the omission which I have mentioned, and the character of the gentleman who has been guilty of it, I cannot but be grieved and astonished. The great evil flowing from it is this: that those who heard the lectures will suppose they find in them an implied approbation of the present habits of high life; for if they are wicked why did not Mr. Smith protest against them? His observations were sufficiently miscellaneous, and more than once naturally carried him to that quarter. And still more, why did he not make the future prevention of those habits the great object of his new system? I confess, the questions, if asked, would embarrass me not a little; and yet surely it cannot be that a man of so very acute and reflecting a mind, who believes the truth of Christianity, and acknowledges the purity and extent of its precepts, should think those habits innocent. Mr. Smith mingles freely in female society: is it possible he can think there is at present a sufficient infusion of religious principle in their fashionable circles? Can he think that to dress, and dance, and

paint, and play at cards, and talk nonsense, is "to fight the good fight of faith, and lay hold on eternal salvation?" Can he think that a succession of routs, and shews, and dinners, and lectures, bears any affinity to a "patient continuance in well-doing?" Is a passion for constant amusement exactly the same thing with "mortifying the deeds of the flesh?" Is it to "put on the Lord Jesus and be transformed by the renewing of the spirit?" Is the vanity of those who are flattered, and the envy of those who are not, exactly that charity which "suffereth long and is kind, which seeketh not her own, which beareth all things and believeth all things?" On this subject, I own, I am serious even to sadness. Oh I would circle the earth barefoot, were its circumference ten times what it is, to be sure that the thoughtless, lovely, laughing sylphs that dance and flutter around me, shall all one day find admittance into that city, where "The Lord shall be our everlasting light, and our God our glory." But, alas! "without holiness no man shall see the Lord," and never was holiness trained in the nursery of fashion.

But admitting all that can be asked; admitting that Mr. Smith's audience will understand the propriety of *some* religious instruction to be implied, and that a certain retrenchment should be made, for that purpose, from the lessons of the posture master in the old system, and the Latin master in the new; still I ask, is this sufficient? I for one have no difficulty in saying, that religious and moral instruction cannot hold their proper place in education, unless they hold the first place; any more than religious and moral principles in after life can be contented with a less elevated station. That man is not a Christian who does not habitually sacrifice every other object to the strict performance of his duty; and that is not a Christian education in which every other attainment is not pursued in subservience to the formation of moral and religious excellence. The present object of female industry is the accomplishment of the person. Mr. Smith's improved style aims at the cultivation of the intellect. This is something; it is something to advance from animal to rational existence. But if woman be also, as she is, a moral and immortal being, then I say that not to make the improvement of her moral nature the *first* object, in a system of early institution, is a degree of fatuity in comparison with which the wildest ravings of the wildest bedlamite are reasonable. Or shall I be told that girls are naturally so amiable, that little more is necessary than to teach the great doctrines of Christianity, and preserve them from the direct influence of vice. Admitting the assumption, the answer is obvious: according to the means of obtaining excellence, must be the obligation to improve them. If women begin higher than men, they will be expected also to end higher. But is it indeed true that any child of Adam is so little tainted with the universal corruption? What says the Apostle? "I know that in me dwelleth no good thing;" "We are all concluded under sin;" "We know that the whole creation groaneth and travaileth in pain together until now." Or are moral and religious excellence of so easy attainment, that a little industry and a small allotment of time will be sufficient? Ask those who have made the trial and advanced farthest in the race: they are the best judges; and judges, let me add, from whose decisions those who are too idle to imitate their example have no appeal, for ignorance has no right to question the results of knowledge. Look then at Andrews, moistening with his tears the manual of prayers by which he confessed his sins to his Maker. Look at Hooker, humbly asking mercy of God on his death bed, and owning that though he had loved him [illegible] youth and feared him [illegible] he should be extreme to [illegible] that is done amiss

none might abide it. In truth the life of a Christian, happy as it is, is still a life of labour. Constant difficulty, frequent slips, constant danger of regression where he hoped the most for advancement, are almost his daily bread. We need but open the New Testament and read half a page to correct our notions as to the easiness of a religious life. Was our Redeemer himself only made perfect through sufferings, and shall they, who have suffered scarcely at all, fancy they have so soon attained to perfection? Can the Apostle, even in the conclusion of his labours, declare that he "counts not himself to have apprehended, but forgetting those things which are behind, and reaching forth unto those which are before, presses towards the mark for the prize of the high calling of God in Jesus Christ;" and shall we, who have neither received his illumination nor been disciplined in his trials, think we have reached the goal almost as soon as we have commenced the race? Or have we yet like him "approved ourselves in patience, in afflictions, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned?" Indeed I know nothing more generally alarming than the insensibility which prevails as to the real demands of the Gospel. We go on eating and talking, working and playing, and think all the nice girls and good young men we meet with will go to heaven without trouble; though perhaps they have nothing more to recommend them to everlasting rewards, "which eye hath not seen nor ear heard," than a certain share of constitutional good humour, and a happy ignorance of some kinds of vice. God forbid I should say that all the labour of all our lives will be enough to purchase our acceptance. Not so. "It cost more to redeem our souls, so that we must let that alone for ever." God forbid too I should presume to limit the mercies of the Almighty: "He will have compassion on whom he will have compassion:" but of this I am sure, that such shreds and patches, such poor imitations of true Christian virtues, will never make up the rich wedding garment which can alone entitle us to *claim* admission to the supper of the Lamb. And they are at least in great danger of being consumed by the fiery darts of the wicked one, who, instead of grasping the shield of faith and girding on the whole armour of righteousness, fence themselves only with the poor faithless mail of good dispositions, and a sense of character and propriety.

After all, Sir, are not the first simple truths which present themselves to the mind on this subject quite unanswerable? We come into the world we know not how, and here we live fifty, sixty, seventy years, making no allowance for casualties, and on our behaviour during this short period the mighty stakes of eternal life and death are depending. Need I ask if we have any time to lose? Or need I ask Mr. Smith, who rates so highly, (in my opinion over-rates) the importance of our earliest years in forming the character, whether, if time is ever to be lost, *that* is the time to lose? If an advocate should be called upon to prepare, in a single day, his defence to a cause of great magnitude, and to the full mastery of which the time was barely sufficient, should we expect to see him lounging about the streets half the morning? Some recreation must be allowed to refresh nature, and some food to sustain her; but he can give no time to needless diversions or indulgences without betraying the interests of his client. Our cause is at issue, and we have but a day to make ready our defence. Alas, we shall be equally unprepared whether our morning is occupied in learning music or reading Cicero.

I have now done with Mr. Smith and his lecture; except only to assure the lecturer that nothing can be farther from my thoughts than any personal incivility to him. I

sincerely respect his talents and attainments, and doubt not he has still higher claims to esteem. May he so employ the advantages with which Providence has blessed him, that he may "find mercy in that day."

(To be continued.)

THE WORLD AS IT IS.

NO. II.

(Continued from p. 288.)

Audire, atque togam jubeo componere quisquis
Ambitione mala, aut argenti pallet amore,
Quisquis luxuriâ——

THE castle of Deloraine, bosomed among the oaks of an ancient forest, formed an august feature in the landscape seen from the windows of Mr. M—'s library. "I have frequently been surprised, Sir," I observed one day to my friend, "that in all your discourses on the nature of *The World*, you have never adduced Deloraine in illustration of your opinions. *There*, even *I* confess, is the world indeed."—"It certainly is;" he replied, "yet the world has no proper locality: it abides as frequently at a cottage as at a ducal residence." Without pausing at this rather mysterious assertion, I continued, "But were *your* ideas realized, the pile would soon crumble into ruins: for on the principles supported by you, the very possession of such a palace as this can never consist with pure religion."—"Arthur, things are as we make them: there is no evil inherent in the rock and lime of which the shell of this castle is constructed; nor in the more splendid materials that compose its internal decorations. Far be it from me to plot the destruction of Deloraine;—remember the sublime observation of a devout nobleman of France to his patrician friends, 'I do not want you to dismantle your chateaus, and to devastate your gardens; *let the ruins be in your own hearts.*' You attribute to me the sentiments of an anarchist. Were the Duke to dilapidate his castle and renounce his hereditary honours, I should consider his conduct as deeply criminal; as by so doing, he would desert the responsible and highly important station in which the Governor of the universe has thought fit to place him. Religion does not require us to dissolve our civil establishments, but to preserve them from abuse and corruption. With regard to our superiors in rank, we are expressly commanded to render honour where honour is due; and even to SPEAK evil of dignities, characterizes, according to inspired authority, those who insult God by perverting his grace to purposes of lasciviousness. 2 Pet. ii. 10. Jude 8. It does not follow, that because a man is a nobleman, he cannot therefore be a Christian; his title is not the necessary cause of vanity, nor his estate of prodigality. It is indeed asserted, that few noble are called; but the very assertion itself intimates that *some* are: and at any rate, it does not confine salvation to plebeians. If few noble are called, few also of the bulk of mankind are called; for when our Saviour declared that few enter in at the straight gate, he spoke of the human race in general. Now we can refer to the most perfect examples of the vital efficacy of religion in the persons of nobility. What was the nobleman I just alluded to, the Marquis De Renti? What was Lady Russell? Nay, to go to the summit of distinction, royalty itself is compatible with the most unadulterated religion, of which I need only instance Jane of Navarre and the consort of our third William. I could never encourage a proposal to demolish either a Duke's palace or a Duke's privileges; nor to blend the regal, patrician, and plebeian proportions of society into an undistinguishable mass; convinced as I am, that schemes of this description evidence, on the part of their projectors, ignorance both of human nature, and of sound philosophy. If depraved princes and patricians desecrate their rank

this is not because they *are* kings and nobles, but because they spring from the same corrupt source as their inferiors, whose jealousy and hatred towards those about them evince a common origin without further proof. Let me see;—we have about three hundred nobility: now take out at random three hundred artisans and husbandmen; and it will be found on examination, that the proportions of virtue and vice between the two parties are probably equal. You weigh three hundred men against two hundred and fifty; and there is an equipoise! Let the two parties make an interchange of rank and opulence; and you will find, in less than a month's trial, that the coronet and the palace have found in the persons of the strangers their former possessors, *men;* and perhaps that the coronet is tarnished, and the palace polluted precisely as before. I have not so much sickly and indolent charity for my species, as to believe, that any of your equalizing plans proceed from a disinterested and virtuous anxiety to reform and bless the world; but on the contrary, from an eagerness to enrich the speculator with the solid spoil of his projects. He foresees a scramble, and of course to none so profitable as to himself: though, as it generally happens,—look to France for instance—the scrambler is levelled in his turn; and so the game goes on. A political theorist is any thing but a patriot: he hates royalty on the ignoble principle of rivalry; and hence a jacobin, as I once heard an expert analyst of the human character define him, is *a man who hates kings because he is not a king himself.* If a man would benefit his country, he must learn to regulate and to restore; not to disorder and to destroy. We have heard of the amputation of diseased political members in order to effect a cure of the whole system; and certainly this remedy has *one* advantage, which is, that it is easy enough for any clumsy operator to hack and hew till the limb falls off. But who is to heal the wound,—and what if the patient die in consequence of this untimely severity?—Dismantle this castle, and build hovels of the fragments; and what shall we do next? Why, throw down the hovels in *their* turn, and re[illegible]e to caves and forests, and there ba[illegible]quet upon acorns and crabs, till all our silvan philosophy terminate in bloody frays about who shall have most; the athletic pillage and murder the feeble; the executioners themselves die of hunger and cold; and so the whole republic is annihilated. You see, Arthur, what must be the final result of every system not founded on a conviction that THE CREATURE WAS MADE SUBJECT TO VANITY! When the restless spirit of man busies itself in innovation, what can regulate and limit its agency? It is attempting with the Persian to fetter the billows.—I return to my original position:—things are as we make them. The world may be, and ought to be USED; use and abuse are by no means convertible phrases. The possession of Deloraine, with its appendages of title and wealth, may be no more detrimental to its owner in a moral view, than the mud cottage on the waste to the warrener. The Duke may contemplate his castle with as little vanity as the warrener his cottage."

I now thought it expedient to assail my companion on another ground, with "Well, Sir, but you will allow that the world has a stronger hold on the Duke than on the warrener, because it affords him greater possibilities of happiness."

"I doubt that. Recollect what King Henry, when personating a common soldier, said to one of his men: 'I think,' said the supposed plebeian, 'the king is but a man as I am: the violet smells to him as it doth to me: the element shews to him as it doth to me: all his senses have but human conditions. His ceremonies laid by, in his nakedness he appears but a man: and though his affections are higher mounted than ours, yet when they

stoop, they stoop with like wing.' I believe that the Duke would authenticate this philosophy of Shakspeare. Do not imagine that ducal possessions exempt their possessor from the primeval curse; participation of *that* is the only natural equality of mankind. The Duke may be said to earn his bread by the sweat of his brow."

Arthur's respect for the speaker here prevented incredulity from venting itself in a laugh. He continued grave, and only replied with unwonted haste, "I was not born to comprehend paradox. If you mean that his Grace's forehead exhibits the effects of violent exertion after a fox-chase, I will allow that he literally earns his *pleasures* with the sweat of his brow; but in other matters it is not his own fault if he suffers by exertion. I fancy he may *buy* his bread with forty thousand a-year without the trouble of working for it!"—

"The possessions of this world are inseparably connected with disquietude and labour. If the Duke had nothing to do but to receive the rental of his estates, put up the revenue, turn the key of the iron chest, and then hurry away to pleasure, your fancy might be pretty correct: but I perceive you have yet to know, that overseers are to be themselves overseen;—his Grace must act with the vigilant prudence of a man who carries his little chronometer into a London crowd, who, as the epigram says, must

> Pocket his watch, and watch his pocket too!

Landed property of forty thousand a-year is divided into distinct estates and then subdivided into farms, and each portion, whether estate or farm, has its leases, repairs, and so on: and now an unruly tenant must be managed; now a law suit must proceed; and a thousand other vexations arise in every variety of teazing importunity. Estates will never take care of themselves: so that were the Duke to entrust all to servants, his Grace would in due time change places with the steward, and instead of residing at the Castle take up his quarters at the Lodge. Those noblemen who know nothing of their estates but from their agents, afford to servants opportunities of gradually supplanting their masters; which, while man is what he is, will not be neglected.—As the Duke cannot prevent his demesne from producing thorns and thistles, so neither can he avoid that other consequence of the curse which condemns all mankind to some species of servitude. His Grace is, in one sense, no more independent than his tenantry: both are obliged to work: and they work for each other. As to his possessing greater possibilities of happiness, he possesses them as far as felicity is the natural production of the earth, and as a *man;* but no farther. If he be a *Christian,* he will indeed know, that felicity of a more sublime character is confined to no degree of distinction or affluence. He will know, also, that such happiness is conveyed to man through earthly channels; for a person's property may providentially become the second cause of good. Let a man act as the steward of his wealth, and not as its absolute possessor, and *then,* I believe, that he will gather figs of thistles. *You* suppose, that the Duke is happy, because he possesses a feudal palace and all the circumjacent country."

"And you imply that he is *unhappy,* because he *has* all that property."

"No. I am only asserting, that a gigantic fortune affords to its owner no immunity from the universal lot of mankind, from disquietude and labour. With regard to happiness, I incline to think that the capability of securing this undefinable entity is bestowed upon all equally. My wish is to convince you, that terrestrial things have a *natural tendency* to produce vexation and toil; that they are in themselves unsatisfactory: the more we have, the more we crave. But their effect is yet

more pernicious, in that they fetter our affections, and tempt us habitually to forget concerns more indispensable."

"Then, Sir," I replied, "it follows, that the more a man has, the farther off he is from religion. Alas for the Duke of L——!"

"You *will* misunderstand me. I allow no such consequence; because this might induce a farther consequence, namely, that a human being born to ducal honours and opulence has an unequal hope of future felicity. You would also make me argue, that a man's moral excellence must be exactly parallel with his wealth; but you should consider, that a person coming into life under the circumstances of his Grace, is familiarized from infancy to manhood with the appropriate splendors of his situation, and probably thinks no more of them than I do of the humble, and comparatively beggarly, conveniences of this house. Now the warrener yonder thinks me as much above *him* as I think the Duke above *me;* and the estimate may be correct. The warrener perhaps imagines that were he in my situation he should possess unmingled happiness; and twenty years ago I used to imagine the same of the Duke's situation. I believe the warrener's opinions and mine to be equally just, that is, superlatively silly;—for as far as I can philosophize from Scripture and experience, actual enjoyment is the result neither of rank nor riches, but of a principle independent of both, and which reveals the true secret of happiness to persons in every situation under heaven. A person may think that the Duke is happy because he is the first man in the county;—but what is that to *him?* A noble, *as* a noble, feels no elevation from superiority over commoners. He may all the while be pining with jealousy, because the Lord Lieutenant of the next county has a higher office in the state, or a more superb palace. He cares not to vie b with his equals. Give me KINGS for competitors, said Alexander, and I will enter the lists at Olympia."

On the morning after the above conversation passed, (of which I do not pretend to communicate a complete detail,) we visited Deloraine. As we approached, the pile opened upon us with all the stern and sullen majesty of a baronial fortress. But I shall not detain you by a minute description. We entered by the eastern portal, and were conducted through a long suite of rooms till we reached the armoury. There was something in the warlike air of this apartment which seemed to realize the gorgeous legends of feudal romance. "Who," I exclaimed, "does not lament that the age of chivalry is gone!"—My companion smiled at my enthusiasm. "The present race of warriors," he observed, "has restored the valour of that age; but its virtues appear to be whelmed in cold oblivion. Chastity and temperance were the characteristics of chivalry: but what would our soldiers and sailors think of a man who should seriously tell them, that the toils of war are not to be forgotten in intemperance and illicit indulgence! Our admiration of what I have heard described as the martial philosophy of the gothic age is, I believe, the admiration of the fancy, which takes special care to separate from the imposing splendors of that system its perilous labours. We can peruse by a quiet fireside the adventures of steel-clad champions, their miserable privations, their bruises and gashes, nay even their struggles with the most terrific energies of death;—all these things, when dressed up with rock, wood, and water scenery, and the due quantum of a questionable passion, are the very fondlings of the fancy, and of the fancy only; for as to any practical imitation, we are all Sybarites."

I scarcely heard Mr. M.'s remarks, being absorbed in the examination of two complete suits of armour that once invested some

ancient croisaders of the family, fighting under Richard *Cœur de Lion.* My friend perceived that my imagination was marching in Palestine; and in half whispers proceeded, "A person whom the sight of these antique relics transports into fairy land, has never heard much of the dull story of life: he is offended by any sober intimation of the black guilt which they instrumentally perpetrated. Life is not the play-ground of the fancy: it is a state of probation: and the croisader's zeal to rescue the holy sepulchre from the infidels was a combination of the murderous passions with the religion of romance. To tread the circle of every day duties is a penance far more severe than ever constituted the preparatory ceremonies of knighthood,—a penance I mean to those who do not view life as it actually is. For after all we must come down to realities: there is no nourishment in high flavoured dainties."—Mr. M. went on thinking aloud, and apparently not disturbed by my inattention. At length he cried, "Arthur, don't you wonder at my indifference? I have seen this armour fifty times before. To *you* it is perfectly novel. Its possessor seldom enters this apartment, and it is now opened but for strangers, or to be periodically cleaned. Dissolve the spells of novelty, and the vision gradually vanishes." I could no longer contain, "Why, Sir, you would persuade me that there is *nothing* in all this!"

We then visited the chapel. This edifice remained as it was before the reformation, and now was never used, as the household attended the parish church. I was almost appalled by the gloomy aspect of the place. The stained glass, the lofty arches, the sepulchral effigies of warriors and statesmen, the confessional, and all the barbaric magnificence of the ancient faith, filled the mind with corresponding images of grandeur and sublimity. "Another instance," uttered my cruel companion, "of the world's unseemly intrusion!"—"What has the world to do *here?*" I quickly replied, "Hence that world is excluded. This is the sacred retreat of religion."—"The throne of gorgeous superstition. But, Arthur, do not suppose that I am more insensible than yourself to the beauties of architecture, painting, and sculpture. Often as I have visited this place, I think that St. Hubert's chapel contains the most interesting assemblage of art that the fancy can desire. But do not affix ideas of devotion to glass, and marble, and canvass; nor accuse me of austerity in affirming, on authority indisputable, that we must worship in spirit and in truth. Our ancestors converted their sacred edifices into exhibition rooms for artists; and images originally intended to represent objects of adoration paved the way to the most abject idolatry. *Our* church preserves the true mean between the sordid negligence of some of the separatists, and this harlotry of the Romanists.—I barely insist that a beautiful chapel has no power to impart moral beauty. As far as Christianity will purvey to the arts, the most inveterate anti-christian will avail himself of its assistance. Michael Angelo having caused a man to be extended on the wheel, directed that he should be stabbed on such parts of the body as he supposed would occasion the most excruciating torture, that he might represent the agonies of death in the most natural manner; and from this the artist painted The Crucifixion*! A worldling will gladly decorate his dining room with representations of such awful scenes as the Agony in the Garden and the Last Judgment, because the pictures may exhibit the triumph of graphic science. And yet his ta-

* This is told on the authority of Dr. Young, who wrote some lines on the circumstance:

While his Redeemer on his canvass dies,
Stabb'd at his feet his brother welt'ring lies, &c. &c.

ble is thronged by characters who laugh to utter scorn any idea connected with the exhibition on the wall, and do at the time CRUCIFY THE SON OF GOD AFRESH AND PUT HIM TO AN OPEN SHAME!"

"Yes, Sir; but that is the conduct only of profligates. Surely you do not include in this censure others."

"I include all who are not genuine Christians; even the men whose conversation is modest, and whose habits are temperate. Sobriety and temperance may coexist with the most bitter infidelity. If the conversation of the dinner party be neither blasphemous nor impure, it may yet be sprinkled with infidelity, not gross perhaps, and therefore more seductive and malignant. An unbeliever is not necessarily a sensualist: his temptations are of an intellectual description: his passions are quiet, but his understanding is the busy genius of darkness. By confining religion to sobriety of conduct, we limit the inspired description of the influence of the Gospel to *one* of its effects, and to one which many probably find to be the easiest:—we are required to live not merely soberly, but RIGHTEOUSLY AND GODLY IN THIS PRESENT WORLD."—"Appeals to Scripture I am not prepared, Sir, to answer. If the world *be* what you esteem it; if human nature be thus corrupt; if Christianity be hated except when it ministers to the fine arts, I would be convinced of all this by reason: for I presume that you do not plead for a faith irrational."

As we left the Castle, my uncle enquired how the Duke was, who, as I then learned for the first time, was languishing under a fracture. The porter informed us, that his Grace had passed an unquiet night, and that he was unable to take any nourishment. I rather sunk at this tale.

As soon as we were out of the servants hearing, my companion darted upon me with, "So you see, Arthur, what it comes to! *Now* what is *The World* to the Duke of L——! Possessed of all this extensive edifice, he is confined within the narrow dimensions of one chamber. With forests and parks stocked with game of every sort, with lakes abounding with fish, with gardens and hot-houses full of every variety of fruit, with cellars overflowing with the wines of all countries, he can take nothing. He would at this moment sacrifice half of his estate to insure a day's quiet. We must estimate every thing according to its actual value, and its value when most wanted. The Duke is now just on a level with my labourer, who lies in the county infirmary under the effects of a similar accident. They are both well attended; but no medical science can do for the Duke what it cannot equally do for the peasant."—"But all Dukes do not fracture their limbs."—"No. Nor do all peasants. I only wish your *reason* to tell me, what is the specific value of the world's most splendid possessions, if they are so easily alienable as to be lost by a fall from a horse."—"Well, then, I will grant that, in peculiar cases, their value is gone."—"Ah, Sir Arthur," returned my companion, "you see that your favourite's estimate of honour is something more than an apology for cowardice. 'Can honour set a leg? No. Or an arm? No. Or take away the grief of a wound? No. Honour hath no skill in surgery then? No. What is honour? A word. Who hath it? He that died o'Wednesday. Doth he feel it? No. Doth he hear it? No. Is it insensible then? Yea, to the dead. But will it not live with the living? No: Why? Detraction will not suffer it. Therefore I'll none of it.' And the value of earthly possessions amounts to just the same. It may seem irreverent to couple with the enquiry of a voluptuous wit a citation from Scripture. But I may here ask, WHAT IS A MAN PROFITED, IF HE GAIN THE WHOLE WORLD AND LOSE—I will not complete it by adding, HIS OWN SOUL—but even his health and tranquillity!"

We walked slowly through the park, while my friend repeated with impressive interest that fine passage in Henry the Sixth, where Warwick, expiring of his wounds, thus takes leave of the world:

These eyes that now are dimm'd with death's black veil,
Have been as piercing as the mid-day sun,
To search the secret treasons of the world.
The wrinkles in my brow, now fill'd with blood,
Were likened oft to kingly sepulchres:
For who liv'd king, but I would dig his grave?
And who durst smile when Warwick bent his brow?
Lo, now my glory smear'd in dust and blood,
My parks, my walks, my manors that I had,
E'en now forsake me: and of all my lands
Is nothing left me, but my body's length:
Why, what is pomp, rule, reign, but earth and dust?

You will probably perceive with some surprize Mr. M—'s familiar acquaintance with Shakspeare. But my friend had the touch of Midas. In that great poet he recognized a moral philosopher who was deeply versed in the science of human nature. Garrick complained of one whose declamation roared while passion slept; but he added, *when Shakspeare wrote, he dipped the pen in his own heart!* The observation would by many be thought equivocal; and it is capable of an interpretation which might have startled and offended the bard's idolater, who yet could not be ignorant that the most interesting and even instructive scenes in Shakspeare are disgraced by ribaldry, and polluted by licentiousness!

(To be continued.)

REVIEW OF NEW PUBLICATIONS.

A few plain Answers to the Question, Why do you receive the Testimony of Baron Swedenborg? addressed from a Minister to his Congregation. By the Rev. J. Clowes, M. A. Rector of St. John's Church, Manchester, and late Fellow of Trinity College, Cambridge. 8vo. pp. xxii. and 72. Manchester; London. J. and E. Hodson, Hatton Garden, 1806, price 2s.

Unquestionably it would be hard to deny to any clergyman the liberty of defending from the press the doctrines which he inculcates from the pulpit, and to furnish his flock with an answer to those who may ask them a reason of the *peculiar* hope which is in them. We have no complaint therefore against the general object of the present publication, and as little against the spirit with which it is written. But we claim a right to use the liberty which we freely allow to others; and when we consider that it is the specific object of the pamphlet before us to promote doctrines, which, as far as they are peculiar to the system defended, we regard, not only as void of all foundation, but in many respects as highly pernicious; when we consider further that these doctrines are zealously inculcated, from week to week, upon a numerous body of men in an extensive and populous town, and still more publicly propounded, vindicated, and enforced through the medium of the press, by a person of great respectability, to say nothing of other similar cases; we likewise consider these circumstances as importunately calling upon us to resist the progress of opinions, in our view, more or less dangerous, according to the proportions in which they are embraced, and the simple or mixed influence with which they may operate; and to put in possession of our readers at least, a few plain Answers to the Question, Why they do *not* receive

the Testimony of Baron Swedenborg?

We will endeavour to perform this task by following our author, as closely as we can, through the successive portions of his work, and interspersing such arguments and reflections, as our fixed principles concerning truth and importance naturally suggest.

The introductory address of Mr. Clowes to his congregation, contains many judicious, useful, and highly important observations, and we had only to regret their station and appearance in such heterogeneous company. Here the author insists upon the necessity of some preparation, in order to a just view and consequent reception of the peculiarities of Swedenborgianism. The directions given, many of them, are just and applicable to every inquiry after religious truth; yet we think the pious author, for such we do certainly esteem him, has gone rather too far, however such a principle might subserve his purpose, when from "the essential character of all heavenly truth to oppose and contradict the preconceived opinions of men," he infers, that this character, where found, "so far from being an argument against the doctrines in question, affords rather a strong presumption, if not an absolute demonstration in their favour." p. vii. We indeed should not esteem it a strong presumption, much less an absolute demonstration in favour of any religious system, should it affirm that two and two are equal to eight, or that the part is greater than the whole. The author should have specified the *character* of the preconceived opinions which religious truth opposes; but this would have proportionably injured the argument in favour of the doctrines in question. Mr. C. makes as unreasonable a demand, when he requires of the aspirant to the mysteries of Swedenborgianism, that he should peruse the writings of the honourable author "extensively." What is meant by extensively Till he is converted? We have heard it observed, that the inquirers after truth in the philosophy and theology of Hutchinson, become converts on having made some progress in the fifth volume of the twelve bulky octavos of that author. But here, and in a much wider sea, no limits are prescribed; and a bark, which is but provisioned for a short, and that a necessary voyage, is to lose its time and risk its safety, by committing itself to an ocean, agitated by a contest of all the elements and infested with monsters of every description, in the search of an island which does not exist in this globe. And how can Mr. Clowes require the same mode of interpretation to be applied to an author addressing his cotemporaries, and in language perfectly understood both by the writer and his readers, as to compositions written at the distance of near eighteen centuries, in languages not generally understood, and in an idiom and with allusions still more remote from modern intelligence? how can he require, as he does, that Baron Swedenborg and the evangelists and apostles should be interpreted by the same rule? pp ix—xi.

We now proceed to the Plain Answers. And the first number of them asserts, which will not be contested, that the Baron "respected and embraced in his system of theology *some* of the most interesting and edifying doctrines of the Christian faith and life." p. 2. In the third number, which proposes to vindicate the new prophet's view of the doctrine of the Redeemer and Redemption, we first meet with his peculiar notion concerning the trinity, which we shall notice in its proper place. What is said concerning redemption, the subject in hand, is first to be attended to.

"Redemption then," says our author, "according to this testimony," the testimony of Swedenborg, "doth not consist in the vicarious suffering of one God to appease the wrath, or, as some express it, to satisfy the justice of another God; but

it consists in the labours, the temptations, the combats, and the victories of the ONE ONLY LIVING and ETERNAL GOD, the GOD-MAN JESUS CHRIST, whereby he satisfied the divine emotions of his own infinite love, requiring that men should be saved, and requiring further the only orderly *means* or *mediums* of salvation, viz. the subjugation of the infernal powers, and the glorification of that HUMANITY, by which he might again have access to his creatures, and his creatures have access to him." pp. 9, 10.

We have here to give Mr. Clowes full credit for not dissembling the heresy of his prophet. But we beg leave seriously to ask Mr. Clowes, whether he does or does not believe that sin is offensive to God; whether he does or does not believe, that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; whether he does or not believe the state of man, in this respect to have been affected by the advent and acts of the Saviour? What does he mean then by the Socinian language, which, in contradiction to the subscribed articles of his own church, as well as to the Scriptures, he has permitted himself to use?

The next number is on the trinity: and here is pretty fairly revealed the doctrine broached by Sabellius, and openly asserted in every part of Swedenborg's writings. The three divine persons, according to the Baron, "all concenter and are united in the one divine person of the LORD GOD THE SAVIOUR JESUS CHRIST, who, as to his essential divine nature, is called and is THE FATHER, and as to the human nature, which he assumed and glorified, is called and is THE SON, and as to his divine operation, or proceeding virtue and energy, is called and is the HOLY SPIRIT." p. 12.

This Mr. Clowes calls the orthodox or right opinion. It is true it is Swedenborg's, and he illustrated it by a kind of human trinity, body, soul, and operation in man. It may be proper to add that this reviver of Sabellianism expressly condemns both the Nicene and the Athanasian creed. To us it appears evident, that this fanciful and unfounded doctrine is nothing more than a modification of deism, and that it is the result of that dilemma which arises from a desire to conform to Scripture, and an inability to make the required submission of the human understanding: it is a kind of compromise between the reveries of natural reason and the dictates of divine revelation.

The fifth number is intended to vindicate the hypermystical interpretation which Swedenborg gives to the Scriptures. There is, according to him, in every part, a literal, a spiritual, and beyond this, a celestial sense. Mr. Clowes calls the last their inmost or highest sense. It would probably rather amuse than edify our readers, to give them a specimen of the mode of interpretation as the Baron has applied it to the Decalogue. The "heavenly marriage," which is described as taking place between the divine perfections, powerfully reminded us of the Æons of the Gnostics.

In the sixth number is represented the doctrine of Swedenborg concerning the atonement, which is perfectly in unison with what we have already transcribed, and commented upon, on that subject. In the next, we are indistinctly taught what the system under consideration teaches on the subject of justification. This doctrine is so dependent upon the former, that we may naturally expect the same observations in the one as in the other. And indeed, Mr. Clowes advocating his prophet, asserts, "that a saving life is the *joint* effect of faith, of charity, and of good works united, and that to separate any one of the three from the other two is to destroy *all*." p. 28. This, it is true, is the doctrine of Bishop Bull, and of *his* followers, but not of the church of England, which deliberately asserts in her article on the subject, that

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." He who will take the pains to consult Swedenborg's "True Christian Religion," &c. will perceive that the author is peculiarly hostile to the doctrine of justification by faith alone. And lest it should be replied, that he is only to be understood of a solitary, unproductive faith, and therefore as opposing the solifidian hypothesis alone, it will be proper further to observe, that the doctrine, upon this subject, which he condemns and reviles, is the doctrine as it was held particularly by Luther, Melancthon, and the reformers in general; for in the interview which he had with these persons in the spiritual world, the unhappy Melancthon more especially is represented as undergoing a course of purifying discipline, in order to wean him from this doctrine, and to induce him to give the due honour, hitherto denied, to charity.

The conclusion adduces other arguments in favour of the mission of Swedenborg: but the most curious part is that, in which his present advocate answers the requisition of miraculous evidence to attest his extraordinary pretensions. The Presbyter has not informed us, as the Seer honestly has, that this objection was originally urged in the spiritual world, the scene of his greatest honours. Some of the inhabitants of that state had the hardihood, in a confused murmur, to say to their visitant, Do miracles and we will believe. It was replied, that the very visions with which he was favoured were miracles. This did not satisfy the spirits: they rejoined, Reveal future events. The Baron excused himself upon the plea of the inconvenience which would result from the communication of such a power*. It is hardly possible not to call to mind the very similar manner in which Mahomet replied to the same requisition†. The author with whom we are now concerned, endeavours to prove the impropriety of requiring miracles in the present case, because they would be equally necessary in the case of every expositor of Scripture. Is Swedenborg then nothing more than an expositor of Scripture? Mr. Clowes will not admit this. Indeed he defends the visions of the Baron, after the Baron himself, as being themselves miraculous. Now allowing these visions to be, as they are said to be, supernatural communications, they are not miracles, in the sense of divine attestations, to any other than the individual himself. But have there never been visionaries, mystics, fanatics in the world before? Have not many persons so deluded retained great consistency of character? Do not Montanus, Mahomet, Lord Herbert, and Jacob Behmen; the Gnostics, the monks, and saints of the Romish communion without number, immediately press upon the mind, as soon as such claims as those of Baron Swedenborg are preferred? But where in Scripture are we encouraged to expect, or when pretended to receive, such revelations as those proposed by the honourable Swede? Mahomet shewed some art, but greater ignorance in proclaiming himself the promised Paraclete: but where is the character, advent, and mission of the modern prophet designated in Scripture? We feel ourselves therefore under an invincible obligation of joining with the Baron's opponents, both spiritual and human, in urging the absolute and highest necessity of miracles to substantiate so extraordinary, and we may add, superfluous a claim as his.

We think we have now gone through the greater part, if not the whole, of what is deserving of remark in the pamphlet of Mr. Clowes;

* True Christian Religion, containing the Universal Theology of the New Church towards the End.

† See Sale's Koran, 8vo. vol. ii. pp. 58, and 108, or chap. xiii. and xvii.

and we think that our readers will plainly perceive, from what has been said, that the prophet of the New Church is equally at variance with the Scriptures and our own church, in corrupting after Sabellius the doctrine of the blessed trinity; and in denying the fundamental doctrines of the atonement of Christ, and of justification by faith alone. And we certainly do find some difficulty in conceiving, how a conscientious clergyman of the Church of England can continue in her communion, and accept her emoluments, and join in or lead her service, and at the same time, hold and propagate the tenets of Emanuel Swedenborg.

But we have not yet done. Swedenborgianism would ill deserve the assuming title of the new church did it not promulge something more novel and peculiar than Mr. Clowes has had the prudence to display. We desire then to supply the defect, and to inform our readers, that the revelations, or relations, of Baron Swedenborg have taught him and mankind, that there are three future worlds, and with respect to their position, the heavens are above, the hells (such is our author's curious phraseology) are below, and the world of spirits is between them; and that into the world of spirits every person, on leaving this, makes his entrance: and in this there are three states, the first of which is so little different from the present, that husbands and wives who have not lived in concord here often renew their quarrels there, and even sometimes proceed to blows; the next state is more spiritual, and so far only the wicked go previously to their final punishment; the righteous proceed to the third state, which is a state of instruction and preparation for heaven. There are some exceptions, however, to this course. Some, both good and bad, proceed immediately after death, to a state called a state of vastation, and appointed for the purpose of reducing the individuals to the simple quality which predominates. This process is attended with some curious circumstances. The Baron teaches further, that the heavens are in a human form, as well as its inhabitants, that there are rich and poor in it, and that they marry, and are given in marriage*. We forbear to degrade an awful subject by adducing any farther instances of the grotesque and grovelling representations which a deluded man would, innocently perhaps, impose upon the world as divine communications: but there is one advantage arising from this circumstance, and that is, that it convicts them of falsehood.

We have frequently been at a loss to conceive what attractions a scheme so destitute of any rational foundation, and so repugnant to every notion impressed by scriptural truth, could possess for those who have embraced it, and of whom there are some of intellectual powers and attainments far from contemptible. But the interest excited by whatever is mysterious, and in proportion to the degree of that quality; the pleasure enjoyed in the discovery of what appears to be absolutely placed beyond the sphere of human intelligence; the privilege of surveying the abodes of futurity, and of having them subjected to the senses, materialized, made visible, and tangible;—these appear to be the causes, which alone can induce men to accept the system under consideration at so large an expence of rational conception and belief. The translation of the treatise concerning heaven and hell observes, concerning the *New Northern Star*, "he gives us to know from autopsy, or his own view of it, that heaven is not so dull a place, as some foolishly suppose it," &c. p. xxxiv. It is

* See Treatise concerning Heaven and Hell, &c. second edition, 8vo. pp. 34, 225—247, 327—345, 385. Dr. Priestley agreed with Swedenborg in the opinion, although he had no visions to support it unless he admitted those of the Baron, that the heavenly state will not be materially different from the present.

with pain we read this indirect, and probably unintended, reflection upon the broad and general views which Scripture gives, and which those, who derive their creed exclusively from Scripture, entertain, of the future world. We must say for ourselves, that whatever dullness there may be in such views of the heavenly state, it is, by no means and in no degree, relieved by the light which Baron Swedenborg has introduced into it. We see nothing so attractive, independently of their truth or falsehood, in the gross, terrestrial particularities, with which he has attempted to adorn the kingdom of heaven; nor, even with our present defective portion of spiritual conception, can we behold, otherwise than with disgust, the coarse and gaudy colourings with which this deluded and deluding visionary has presumed to fill up the vacancies left in the general outline which the word of God has deemed it sufficient to impart. The representations which that word gives of the future world, are probably as full and particular as our present state of intelligence will allow: nor probably, without powers of a higher and very different description from those which we now possess, could any additional ideas be communicated on the subject, which, not only should not fail to give information, but should not lead to more inadequate and unworthy conceptions concerning it. As we have scarcely any notions, but negative ones, of the spiritual body, for which the present is to be exchanged hereafter, so neither can we be supposed to have any more appropriate ones of the spiritual and heavenly state. Under these impressions, and more especially with the visions of the Swedish Seer still playing upon our imagination, we cleave with the greater eagerness and gratitude to the sublime generalities, the dignified reserve, and the spiritual representations of the inspired volume, on the awful subject of futurity: nor can we refrain from earnestly requesting the members of the new church, if any such should condescend to peruse our unilluminated pages, soberly to enquire into the stability of the foundation which supports their faith, when the rational faculty is not proof against delusions so palpable as those which we have now been endeavouring to expose, or when the spiritual sense even in its lowest degree, is not revolted by their earthliness and vulgarity.

Notes on the West Indies, written during the Expedition under the Command of the late Gen. Sir Ralph Abercromby, including Observations on the Island of Barbadoes, and the Settlements captured by the British Troops upon the Coast of Guiana. Likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America. With occasional Hints regarding the Seasoning or Yellow-fever of Hot Climates. By GEORGE PINCKARD, M. D. of the Royal College of Physicians, Deputy-Inspector General of Hospitals to his Majesty's Forces, and Physician to the Bloomsbury Dispensary. 3 vols. 8vo. London, Longman, Hurst, and Co. 1806.

WE regret that causes which it would be impertinent to explain to our readers, have prevented us from sooner paying to this valuable work the attention which it deserves.

The taste so long prevalent in this country for narratives of voyages and travels, has led to a great multiplication of books of this class; and though the public curiosity has often been abused with fallacious, as well as insipid information, under the alluring title of a tour or voyage, yet one good consequence has resulted from the great activity of our press in this department of science. So many travellers have undertaken to describe the same regions of the earth, and the manners of the same societies, that a discerning reader who will take the pains to compare

their different accounts, can rarely be at a loss to fix with tolerable precision those geographical, political, or moral peculiarities, in any civilized country, which most attract and deserve the notice of a stranger. The vanity as well as fidelity of a tourist engages him to point out and correct the mistakes of his predecessors. He again in his turn is corrected by succeeding travellers; and if at last a controversy arises on any important fact, in point of authority, attention to the characters and views of the different writers will commonly enable us to decide it.

But there are certain parts of the world, very much frequented by our countrymen, in respect of which the stock of literary information is by no means copious; and this is in a very remarkable degree the case of the British and Foreign West Indies. The causes are many and various—The more a country is frequented, *cæteris paribus*, the less is it a subject of curiosity. Thousands would peruse with avidity a well attested account of Tombuctoo, for one who would take the pains to read the most faithful description of Paris, even if they themselves were previously as ignorant of the one as of the other. In the next place we naturally are the most curious respecting those societies which least resemble our own. Knowing therefore that the West India Islands are peopled by Englishmen, or by our neighbours on the continent, a despised class excepted, of whom we see enough to satisfy curiosity at home, we are not very inquisitive as to the state of society and manners in the Antilles. The political dependency of the colonies also lessens their interest in the eyes of a tourist and his readers. How little did we learn of North America before the revolutionary war, compared to the copious information which has been lately furnished by Mackenzie, by Jefferson, Cooper, Weld, and other intelligent writers!

It might be added, that of the very many voyagers who visit the West Indies, few have talents, and still fewer inclination and industry enough, to enlighten their countrymen in Europe, by publishing their travels and remarks. To the professed tourist, the Antilles present very few attractions compared with countries which he may visit with far less personal danger, and yet more of the reputation of courage. He may explore all the antiquities of the Mediterranean and the Levant at less peril by far, though the plague should sometimes take post in his front or in his rear, than the yellow fever alone will expose him to at Barbadoes, or Jamaica:—yet here he will lose amidst a crowd of voluntary and involuntary associates, the distinction due to his temerity.

But the dearth of genuine West India information on those local peculiarities which are more deserving of enquiry, is greatly encreased by causes of a different nature. The subject which there most excites the curiosity of a reflecting mind, and the scarcity of impartial information respecting which is most deeply to be lamented, is that strange and unprecedented state of man to which the labouring part of the community is reduced. But on this subject a transient visitor of the West India islands finds it difficult to gain, and highly unpleasant to propagate when gained, any accurate ideas.

It is not from the appearance of those negroes who meet the eye of a stranger in the town at which he lands, or in the house at which he visits, that any just notion can be formed of the nature and effects of colonial slavery. It is a very inadequate comparison to say, that the condition of the agricultural and manufacturing poor of this country might as clearly be apprehended by a Chinese, who had seen only the watermen on the Thames, the Custom House Officers on the wharf at which he landed, and the jolly well dressed footmen who waited

upon him at the table of an East India Director. The contrast between the town or family negro, and those who form the great mass of the more unfortunate slaves, the common plantation drudges, is far greater than this; for the grand specific enormities of the West Indian oppression, excessive labour extorted by the driving whip and insufficiency of food, are peculiar to the plantation negroes; and excess of punishment in its shocking extremes, is rarely, if ever, openly exhibited in the towns; much less before the eyes of a stranger in a private family.

As to the plantation negroes who are occasionally seen in the towns, they are for the most part either the drivers and artificers of the estates, who are exempt from the common labours of the field, or such of the more robust part of the gang as are able to procure grass or some other little article for sale in the market on their own account. Both are always enjoying a short respite from ordinary toil and discipline, when thus presented to observation beyond the bounds of the estate to which they belong; and who is so ignorant of a great law of our natures as not to know, that an air of content, or even joy, in such circumstances, would be as good an argument of the severity as of the lenity of that restraint which is for the moment suspended.

It is nevertheless true that such partial and superficial views of the general system as are to be seen in the towns, and under the roof of the master in a festal hour, have been enough to satisfy some visitors of great name: and to induce them to stand forward with much confidence in defence not only of slavery but the slave trade, when they return to this country. Such men had they first landed in England from some foreign country on the May-day, and seen our little chimney sweepers dancing with their garlands and gold paper, would no doubt have vouched on their return that the state of these sooty apprentices was one of perpetual ease, festivity, and self-enjoyment.

But the enquiring and reflecting tourist would not draw such rash conclusions. He would see the necessity of exploring in the interior of the plantations, in the discipline of the cane field and the homestall, in the daily and nightly routine of labour and watching at the different seasons of the year, in the number and size of the weekly rations of food compared with the number of slaves to be supported, in the treatment of the sick or feeble, and in short in all the details of the despotic administration to which these poor labourers are subject, the causes of their rapid decrease by mortality, and the truth or falsehood of those charges which have been so strongly urged against their masters by the advocates for an abolition of the slave trade.

In the course of such personal investigation, the traveller would soon become a witness of scenes that might materially shorten his labours. But in order to prosecute or even commence such enquiries, a stranger must profit largely of the hospitality of the country; nay, to obtain such particular information as might be desired, and to enter as it were into the dark recesses of a planter's domestic government, he must be treated with confidence as well as kindness by the owner or manager of the plantation. With such confidence a stranger is not easily indulged. The *prejudices* of Europeans are borne with for awhile, but are a natural source of distrust; and in general none but those who are engaged in the administration of the slave system, or are supposed by long residence to have rubbed off their original *prejudices*, are treated without reserve, even as to what may be called the ordinary oppression of the island. As to more than ordinary abuses, especially in the article of food and excess of punishment, the masters who are guilty of them are naturally anxious to conceal

them from all but the instruments of their own cruelty and injustice.

It might be added, that all these difficulties in obtaining distinct views of plantation, slavery are naturally and greatly aggravated, since the commencement of the Parliamentary discussions on the slave trade.

We have noticed these circumstances in order to prepare our readers to estimate properly the value of Dr. Pinckard's work; for he has greatly added, not only to the stock of West India information in general, but to that branch of it, among others, which is at once so interesting and of such difficult acquisition.

Our author went to the West Indies in 1795, as an army physician, with the staff of General Abercromby, and after a considerable stay at Barbadoes proceeded with a detachment of the army to Berbice and Demerara, and remained in those colonies till May 1797.

Here the Doctor had opportunities of observing the interior circumstances of the plantations, such as are rarely possessed by military officers, or persons attached to the army in the West Indies; for instead of being placed in a fortress on the sea coast, or on some insulated mountain in the interior, as is commonly the case in other colonies, he went with a detachment into the cultivated parts of the country. In the course of his official duties, or in the intervals of leisure which they afforded, he visited most parts of the settlements, mixed much with the planters, and was long posted in the heart of one of the principal plantations.

These opportunities happily concurred with a curiosity and diligence which are rarely found between the tropics. Our author was eager to profit by every mean of information which presented itself, and he preserved the knowledge which he from time to time acquired, by committing to writing every evening, before he retired to rest, the occurrences and remarks of the day.

We are informed that this task was undertaken chiefly from a desire to gratify a friend in England, by whom Dr. Pinckard was earnestly requested to send him accounts of whatever he might find curious or interesting in the West Indies, and to whom the work is addressed in a series of letters. As conveyances to Europe were rare and uncertain, the author, instead of sitting down to write when an opportunity offered, kept his diary in an epistolary stile, and transcribed from it as often as a vessel was departing for Europe. It is added, that the letters were not meant for publication till the opinions and solicitations of friends influenced the author to send them to the press: and though such professions are often insincere, we give them in this case entire credit; for there is a simplicity and warmth, and often a carelessness in the stile, which seems to mark it as a transcript of recent as well as genuine impressions, made on the mind of the writer by the interesting objects around him, and expressed with all the confidence of friendship.

The information contained in these volumes is various and curious, often instructive, and almost always entertaining; but we do not mean to give a full view, nor even a general character, of their miscellaneous contents. We could often object to the stile, and sometimes to the matter of the work; but Dr. Pinckard has every where known how to gain the entire confidence of his readers, and we believe it is because he has no where attempted to deceive.

On those subjects which have chiefly attracted our attention, the deeply interesting topics of slavery and the slave trade, Dr. Pinckard is peculiarly entitled to attention. We believe he has never taken any part, public or private, in the abolition controversy, and that while it appears from the present work that he is, through the natural effects of his residence in the West Indies, on terms of friendship with many gen-

tleman of that country, he has no connections whatsoever with any of the public enemies of the slave trade. We are unable even to collect very distinctly what Doctor Pinckard's practical views now are respecting that great question; except that from the abhorrence he expresses of the abuses which he witnessed in the West Indies, it seems impossible to suppose him friendly to a commerce by which they are maintained or enlarged. But when he first landed in Barbadoes, the leaning of his mind was apparently adverse to the views of the abolitionists; as our intelligent readers may perceive from the following extract.

He had visited a slave ship in Carlisle Bay, and though shocked by the scene which he beheld, as our readers would be by his description of it, he subjoins the following remarks:

"I am most happy to conclude my report of this visit, by informing you that we discovered no marks of those horrors and cruelties said to be practised on board the ships occupied in this sad traffic of human flesh, and which are represented as so frightfully augmenting the manifold ills of slavery."

"The comfort and health of the slaves were promoted with every care."—"They were plentifully fed," &c.—"Mirth and gaiety were promoted amongst them," &c. (Vol. i. p. 232.)

In short, Dr. Pinckard judging of the treatment on the passage, by what he saw in a West India port, when all fear of insurrection was at an end, and the human merchandize was vamping up for a market, found little or nothing to condemn except the closeness of the stowage, and evidently took pleasure in defending the slave traders from those charges, the nature of which, in common with the many in this country, he seems to have misconceived.

We never arraigned these dealers in human flesh of being in general so fond of cruelty, for its own sake, as to treat their captives harshly, when avarice itself not only permits, but enjoins, an opposite line of conduct. We accuse them only of not listening to the voice of mercy, when real or fancied self-interest bids them to disregard it; which unhappily is during the whole time of their trade on the coast, and their passage to the West Indies. Even in those previous stages of the commerce, it certainly is not their interest to kill their slaves, and consequently they have no temptation to be needlessly severe in the treatment of them; but unfortunately it is their interest to acquire, and to carry, their captives, in a way utterly incompatible with humanity as well as with justice. Life itself is often preserved to these miserable exiles by means which, even for that end, none but a barbarian, intent on his own sordid emolument, could use.

If Dr. Pinckard at first was inclined to think that the horrors of the slave trade had been exaggerated, he soon found cause to change his opinion, as our readers will perceive by some future extracts from his work.

But we will conclude this article for the present by a new specimen of West India humanity, which fell under the author's own immediate notice, on the estate of an English planter on which he was stationed in Demerara. We must premise however, that such of our readers as have no need of further information on the nature of the slave system, or such as have not nerves to endure a shocking relation even when given for a humane purpose, had better pass over the passage.

"Two unhappy negroes, a man and a woman, having been driven by cruel treatment to abscond from the plantation Lancaster, were taken a few days since, and brought back to the estate, when the manager, whose inhuman severity had caused them to fly from his tyrannic government, dealt out to them his avenging despotism with more than savage brutality. Taking with him two of the strongest drivers, armed with the heaviest whips, he led out these trembling and wretched Africans, early in the morning, to a remote part of the estate, too distant for the officers to hear their cries; and there tying down first the man, he stood by, and made the drivers flog him with many hundred lashes

until on releasing him from the ground it was discovered that he was nearly exhausted: and in this state the inhuman monster struck him on the head with the butt end of a large whip, and felled him to the earth: when the poor negro, escaping at once from his slavery and his sufferings, expired at the murderer's feet. But not satiated with blood, this savage tyrant next tied down the naked woman, on the spot by the dead body of her husband, and with the whips already deep in gore, compelled the drivers to inflict a punishment of several hundred lashes, which had nearly released her also from a life of toil and torture.

"Hearing of these acts of cruelty, on my return from the hospital, and scarcely believing it possible that they could have been committed, I went immediately to the sick house to satisfy myself by ocular testimony; when, alas! I discovered that all I had heard was too fatally true: for shocking to relate, I found the wretched and almost murdered woman lying stark naked on her belly, upon the dirty boards, without any covering to the horrid wounds which had been cut by the whips, and with the still warm and bloody corpse of the man extended at her side, upon the neck of which was an iron collar, and a long heavy chain, which the now murdered negro had been made to wear from the time of his return to the estate.

"The flesh of the woman was so torn, as to exhibit one extensive sore from the loins almost down to her hams; nor had humanity administered even a drop of oil to soften her wounds. The only relief she knew, was that of extending her feeble arm in order to beat off the tormenting flies with a small green bough, which had been put into her hand for that purpose by the sympathizing kindness of a fellow slave. A more shocking and distressing spectacle can scarcely be conceived. The dead man, and the almost expiring woman, had been brought home from the place of punishment and thrown into the negro hospital, amidst the crowd of sick, with cruel unconcern.

"Lying on the opposite side of the corpse was a fellow sufferer in a similar condition to the poor woman. His buttocks, thighs, and part of his back had been flogged into one large sore, which was still raw, although he had been punished a fortnight before."

After an account of the burial of the murdered man, Dr. Pinckard gives us this further information respecting the feelings of colonial masters, and the case of the unfortunate woman.

"A few days after the funeral, the attorney of the estate happened to call at Lancaster to visit the officers, and the conversation naturally turning upon the late cruelty of the manager, and the consequent injury derived to the proprietor, we asked him what punishment the laws of the colony had provided for such horrid and barbarous crimes; expressing our hope that the manager would suffer the disgrace he so justly merited: when, to our great surprise, *the attorney smiled, and treated our remarks only as the dreams of men unpractised in the ways of slavery.* He spake of the murder with as little feeling as the manager had perpetrated it, and seemed to be amused at *our visionary ideas of punishing a white man for his cruel treatment of slaves.*

"To the question, whether the manager would not be dismissed from the estate, he replied '*Certainly not*;' adding, that 'if the negro had been treated as he deserved he would have been flogged to death long before.' Such was the amount of his sympathy and concern! The laws of the colony, he said, were intended to prevent any person from punishing a slave with more than thirty-nine lashes for the same offence; but by incurring only a small fine, he could at any time punish a negro with as many hundred lashes as he might wish, 'although the Governor and the Fiscal, were standing at his elbow.'

"You will believe that I was careful to observe the progress of the frightful wounds inflicted upon the poor woman, and to watch her recovery; and you will be shocked to know that her sufferings were severely increased, by the cruel neglect which succeeded to her punishment.

"One morning, upon hearing the loud cries of a female, I was led to look out at my window, when I saw some negroes carrying this unfortunate woman from the sick house into the yard, where they laid her down in the dirt, upon the bare ground, amidst a heavy shower of rain, then kneeling at her sides, they proceeded to examine minutely into her wounds; and you will scarcely hold it credible, when I tell you that they were employed a full half hour picking maggots out of her sores. The ulcerations had penetrated to a great depth, particularly within side the thighs, where the lashes of the whips had cut round, and torn the flesh in a frightful manner. The ulcers were very raw and considerably

enlarged, by the gnawing of the maggots which had been bred within them.

"I cannot describe to you the horror I felt at this deplorable sight. I had often heard of maggotting sheep, but this was the first instance I had met with of maggotting a human being: and I felt additional distress, in finding the subject of it a poor unhappy female, whose punishment had been already severe, and in whom the occasion for such a beastly process might and ought to have been prevented, had the common dictates of humanity been observed. The poor afflicted wretch groaned heavily under her sufferings; and the operation, which in itself was severely painful, was rendered so in a still greater degree by the roughness of her untutored surgeons. During the whole of the time, she was exposed naked to the rain, and to the eyes of slaves, officers, soldiers, and all who chanced to pass that way. It was a spectacle, which was equally offensive to humanity and to delicacy!

"On representing the horrid cruelty of this case to the surgeon, he remarked to us, that the sores from punishments did not usually fall under his treatment, but were left to the care of the negro doctor, who had the charge of the sick house; and that nothing was more common than to see the wounds filled with maggots—'indeed,' said he, 'it is often our greatest difficulty, in the practice of surgery in these climates, to prevent the breeding of insects in the sores'." 3 vol. p. 65—70.

(To be continued.)

The Cottage Library of Christian Knowledge; a new Series of Religious Tracts. Part I. London, Williams and Smith, 12mo. Price 6d.

AN institution was formed in the year 1799, under the name of the *Religious Tract Society*, for the purpose of publishing and selling at low prices religious tracts adapted chiefly to the inferior classes. About eighty different tracts have appeared, and it is said that some millions of them have been distributed at home and abroad. The tendency of these tracts we believe to be uniformly beneficial, and a few of them (chiefly those which have been *republished* by the society) possess considerable merit. We have no doubt, therefore, that their extended circulation has been productive of much good to the community. It was soon found, however, that these publications were too much like sermons, and not sufficiently popular and attractive to engage the attention of many of the persons for whose benefit they were principally intended. With a view to obviate this objection, a new series of tracts has been projected, which, it is proposed, shall combine amusement with solid instruction. "The style," according to the prospectus, "will be easy and familiar; the matter interesting and entertaining."—"The pieces will be partly original, and partly select: the subject generally some striking incident, or eminently pious character;—some instructive narrative or pleasing allegory."

It is impossible not to approve of a design so admirably calculated, under proper management, to promote the knowledge and the influence of religion. We cannot, however, commend the manner in which this *first part* has been executed. As for the account of *the martyrdom of Polycarp*, and *Dr. Watts's divine Songs for Children*, which have found a place in it, they cannot be exalted by our praise: they are almost universally known, and wherever they are known, they are much and justly admired. Our remark has an exclusive reference to those parts of the present publication which may be considered as original; and here we must say that the hopes raised by the prospectus have not been realized.

This new series commences with *The History of a religious Tract supposed to be written by itself.* This whimsical production, we sincerely trust, is not to be taken as a fair specimen of the talents which are likely to be employed in the conduct of the society's beneficent designs. If so they must lay their account with much disappointment. As a story it is destitute of all claim to interest. It is meagre both in in-

cident and reflection. It is conceived with little ingenuity and executed in the worst taste. We must be excused from giving our readers an outline of the history of this tract. One extract from it will probably satisfy their curiosity. If not, it will serve to shew, that in the concluding part of our censure at least, we have not been guilty of any undue severity.

"When I contemplate," says the tract, "the manner of my existence, I am compelled to say, that like man himself, 'I am fearfully and wonderfully made.' The primitive atoms of my frame were formed into letters by the skill of the Founder; these letters were combined into syllables by the ingenuity of the Compositor; and then by the powerful arm of the Pressman, I was squeezed into the world, and honoured with the title of a *Religious Tract*. Much indeed do I resemble man, not only in the vast variety of my members, but in the delicacy of my constitution. As 'human life contains a thousand springs, and dies if one be gone,' so the loss or misplacing of a word sadly disorders me, and the fraction of a page is death. To return however to my history, &c."

Two posthumous letters appear in this work, one called "The Life of Faith," and the other "The Triumph of Glory." And, having read them, we are clearly of opinion, that they might have lain for ever, without any loss to the world, in the portfolios from which they have been unadvisedly drawn. They have at least no right whatever to form part of a series of *entertaining* tracts. They are neither "easy in their style" nor "interesting in their matter." Considered even as *serious* compositions they have no claim to the distinction which they have obtained, of being "squeezed into the world by the powerful arm of the Pressman." They are productions of that inferior kind, which tend, by the lowness and vulgarity of their style, to keep down the intellectual tone of professed Christians, and to disgust those who have not acquired a sufficient acquaintance with true religion, to be able to recognize her lineaments in the sordid attire with which she is here clothed. We have to complain, however, in this instance, not only of vulgarity, and a disregard of the established rules of good writing, but sometimes even of a want of meaning. A citation or two will justify these observations.

"It is hard to keep the helm up against so many cross winds as we meet with on this sea of fire and glass."--"Creature smiles stop and entice away the affections from Jesus Christ. Creature frowns encompass and tempestuate the spirit."—"I think the Lord deals kindly with me to make me believe for my mercies before I have them: they will then be Isaacs', *sons of laughter*. The less *reason* hath to work on, the more freely *faith* casts itself on the faithfulness of God. I find that while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. If I tumble out." (If this be an error of the press it belongs not to our printer.) "If I tumble out among means and creatures, I am presently lost and come to an end; but if I stay myself on God and leave him to work in his own time and way, I am at rest, and can sit down and sleep in a promise, when a thousand rise up against me."—

But enough of this. We have no wish to be aiding and abetting in the crime of exposing sacred subjects to ridicule. We do most earnestly hope that the conductors of this laudable institution will be induced to exercise their *imprimatur* in future with more circumspection. We give them full credit for the best intentions, but they cannot possibly expect that such compositions as those now noticed, should prove attractive to persons who complain of the dulness of sermons, and require to be entertained, unless they can find entertainment in seeing religion rendered ludicrous.

We are aware that it may be said, for it has been said before on similar occasions, that we labour to introduce too much refinement into religious writings; that we esteem too highly that wisdom of words of which St. Paul made so little account; and that we encourage a dangerous departure from Christian simplicity on the part of the advo-

cates of Christianity. To this charge however, we plead not guilty. The most suitable style for religious works has always appeared to us to be that which is characterised by simplicity —" *Simplex munditiis.*" And we regard the absence of this quality as forming one ground of objection to the tracts before us. In order to be plain, it is not necessary, as Dr. Watts and Mrs. More have shewn, to be vulgar or absurd. The Cheap Repository Tracts of the latter in particular furnish a very happy example of that style which we would recommend to the conductors of the present undertaking; and although few can hope to emulate her genius, yet we may demand of all who think themselves qualified to appear before the public in the character of authors, that they shall avoid *gross* offences against common sense and the rules of good writing.

Having mentioned *the Cheap Repository Tracts*, we deem it our duty to notice an attempt which has been made by the conductors of the work under review to detract from their established and merited reputation. " These tracts," they admit, " possess uncommon literary merit, and contain the most valuable instruction; but the religious truth contained in them," it is added, " was rather gently insinuated than openly introduced. On this account something more decidedly religious and evangelical was thought desirable." " It has been suggested," they further observe, " that a series of tracts, chiefly narrative or biographical, interspersed with evangelical sentiments and practical remarks, might unite the interest of the Cheap Repository, and the admonitions contained in the publications of the Religious Tract Society." Here we find it pretty plainly insinuated that the Cheap Repository Tracts are not so religious and evangelical as is desirable ; and that they are deficient in evangelical sentiments and practical remarks. It is true they are not homilies ; neither do they profess, any more than the present new series of tracts, to give systematic and regular treatises on evangelical doctrines. But we are nevertheless of opinion, that it is a most unwarrantable abuse of the liberty of the press to charge them with being deficient in evangelical sentiments and practical remarks. Their peculiar excellence has always appeared to us to be, that these are introduced, wherever they can fairly and properly find admission ; and that they arise so naturally from the incidents, and are managed with such address and such consummate knowledge of human nature, that they are often scarcely perceived till they have taken possession of the heart. And shall this be made an objection to these productions? It is a proof that the art of rendering religion attractive is not yet understood. Any clumsy limner may load his canvass with light. It is the judicious disposition of light and shade which gives effect to the picture. We do not intend, however, at present, to enter particularly on the vindication of the Cheap Repository Tracts, because the grounds on which they are represented as inferior, either in the justness of their sentiments or the practical tendency of their remarks, to the present series of tracts, have not been specified. But we have no hesitation in saying, that we regard the representation both as unfounded in fact, and as calculated to impede the usefulness, while it lessens the reputation, of those invaluable productions, which we trust will long continue to contribute their important aid in the grand work of reforming mankind. They are monuments of that union of genius and piety, of which there have been too few examples in the world, and we are therefore solicitous that their value should not be unduly depreciated. We are fully persuaded that this society would do infinitely more good to their fellow creatures by applying their funds to the circulation of the tracts in question, than by applying them to the production

of new ones, provided they do not rise very considerably above the standard of those which have now been reviewed. We shall probably take occasion to look into the succeeding portions of this work; and we assure the conductors of it, that we shall have sincere satisfaction in giving our readers a favourable report of their progress. In the meantime we would give them our best counsel; and that is, "Be slow to print."

Reasons for separating from the Church of Scotland, in a Series of Letters. By William Innes, Minister of the Gospel, Dundee. Chiefly addressed to his Christian Friends in that Establishment. Dundee; and London, Vernor and Hood. 1804. 12mo. pp. 156.

This is the production of a conscientious man, who has thought it his duty to separate from the Church of Scotland, and having so done to offer his reasons for his conduct. It gives us pleasure to bear testimony to the general temperance observed by the author, on a subject, and under circumstances, which beyond most others tend to draw forth the acrimonious passions.

We are not concerned to defend the church of Scotland against the attack of this writer, as being the form of ecclesiastical government exclusively prescribed by Scripture. As a species of government, however, in the church, and as constituting a part, one order, in the episcopal, we consider Presbyterianism as entitled to our respect: nor do we feel ourselves wholly indifferent to an attack, which would level not only the professed object of hostility, but with it the venerable fabric of our own ecclesiastical constitution.

The author of these letters seems to be affected with a morbid sensibility of conscience, which, however commendable in its origin, when it has proceeded to this excess, obscures and distorts the duties which it would discover and perform. The following sentiment we conceive to have been uttered under the influence of this state of mind. "A professing Christian should even blush in secret, if he could for a moment indulge the wish, that truth on any subject should not be brought to light, with whatever severity and in whatever direction its dictates may fall." p. 3. It is easy to imagine cases in which this principle, if acted upon, would produce effects highly detrimental both to religion and morality; and it will hardly be affirmed, that in such cases simple concealment, much less a wish to conceal, ought to be pronounced criminal. Let it be remembered likewise, that in some cases certain truths produce the effect of falsehoods. Should a person who had just sufficient knowledge to understand the nature of the fact, be informed, that the various readings in the New Testament amount to upwards of 30,000, the result, there can be no doubt, in his mind would be unfavourable to the credit or integrity of that part of the Scripture; although to a competent judge this circumstance has directly a contrary effect. Of the same character with that which has been quoted is another assertion of this writer, which represents conviction as resembling the sensitive plant: "it shrinks," adds he, "at the gentlest touch of *power*, and the rude intruder must be completely withdrawn, before it again exerts its energy." p. 47.

Mr. Innes condemns the established church of Scotland, or Presbyterianism, as unscriptural, both in its constitution and in its administration; and he opposes to it the system of independency which he has embraced, as the only system founded upon scriptural authority, deduced from apostolic example as well as apostolic precept, and exclusively binding upon the Christian world. The principal Scripture adduced in support of independency is Matthew xviii. 15—17. A very slender foundation for so ponderous a superstructure.

In all controversies *offensive* operations are carried on with the greatest advantage, because the general imperfection of human knowledge leaves many points vulnerable even in subjects the best established. Letters iii. and iv. are directed against the *constitution* of Presbyterianism, the distinguishing feature of which is said to be the system of *representation*. And it is urged, that when the majority in the representation becomes corrupt, the whole body, under their influence, must become the same, unless the uncorrupt part obeys this summons to separate. This statement appears to us greatly overcharged, nor do we plainly see, that the corrupt majority has any *constitutional* influence sufficient to counteract the successful execution of duty in those who are disposed to perform it.

In opposition to the representative system, the radical vice of Presbyterian government, Mr. Innes asserts the distinguishing feature of independency to be individual opinion or conviction in every act of that species of government. It seems, however, almost a contradiction in terms to call that system of association a government, in which every member is left perfectly free to follow the dictates of his own conscience, on every subject. Every government implies a consent of the whole body to submit to certain laws, the execution of which is delegated to a part, to whom authority necessary for that purpose is committed: and this authority must, in many cases, interfere with and controul private opinion. If the cases are accurately defined, and appear to be calculated for the more effectual execution, upon a general scale, of the object of the society, no objection can be alleged against the authority here spoken of, which does not equally hold with respect to this object. It should be observed likewise, and Mr. Innes has not removed the difficulty, that the supposition of a corrupt majority presses with as much weight upon Independency as upon Presbyterianism. The unconstitutional influence in the one case is likely to be as great and as injurious as the constitutional in the other; and the remedy held out by the Independent system, in the liberty of secession, is of too desperate a nature to entitle it to any favourable opinion.

Concerning the second head of this author's charge against the established church of Scotland, the defects in its administration, this being a question of fact, we shall claim permission to be silent: observing only, that, from the acquaintance which we have with the state of discipline in that part of the united kingdom, it would give us pleasure if we could perceive the same in this.

We have only to remark further, that when two systems are compared together, they should be compared upon equal scales. A very incorrect and unjust judgment will generally be the result of comparing a novel society or sect with an ancient one, which has had time to acquire corruption; or a small society or sect with an extensive one, in which a greater proportion of corruption, agreeably to the encroaching nature of evil, will almost always be found. This remark is set in a very forcible light by Bishop Warburton, when combating Bayle's Apology for Epicureans and Atheists. "As to the lives," says he, "of his *Epicureans*, and other Atheists, which we now come to; the reader is first of all desired to take notice of the fallacy he would here obtrude upon us, in the judgment he makes of the nature of the two different principles, by setting together the effects of *atheism*, as they appear in the majority of half a score men; and those of *religion*, as they appear in the majority of infinite multitudes: A kind of sophism, which small sects in religion have perpetually in their mouths, when they compare their own morals with those in large communities, from which they dissent." Divine Legation, book i. sect. 5.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—*A History of the Military Operations of the British Forces in Hindostan*, from 1744 to 1784; in two large vols. royal 4to.; with Maps, Charts, Plans, and Views; by Dr. JOHN MOODIE:—*Elements of Elocution*, or an Introduction to Pronunciation and Reading; in which the Pauses peculiar to Poetry are distinguished by particular Marks; by Mr. ROBERT HAMILTON, Teacher of Elocution in the Colleges of Old and New Aberdeen:—*A Review of the Reports to the Board of Agriculture*, by Mr. MARSHALL.

In the Press:—A new and splendid edition of WALPOLE's *Royal and Noble Authors*, by Mr. PARKE; in 5 vols. 8vo.:—Mr. PARKINSON's second volume of the *Organic Remains of a former World*:—A new Edition of Dr. VINCENT's *Nearchus*:—*Caledonia*; or, A Historical and Topographical Account of North Britain, from the most Ancient to the Present Times; with a Dictionary of Places, Chorographical and Philosophical; by Mr. G. CHALMERS:—A second volume, containing Cambridgeshire, Cheshire, and Cornwall, of *Magna Britannia*; by the Rev. DAN. LYSONS, and SAM. LYSONS, Esq.: also Part the Second, containing 24 Views in the said Counties, of *Britannia Depicta*:—*Zoography*, or the Beauties of Nature, displayed in Beasts, Birds, Fishes, Insects, Shells, Plants, Minerals, and Fossils; by the Rev. W. WOOD, of Leeds:—*A Practical Attempt towards freeing Individuals and Families from the Disposition to Scrophula, Consumption, and other prevalent Disorders*; founded on Reports kept by several Medical Gentlemen at the Preventive Institution at Bristol; with an Explanation of the Design, and occasional Remarks by the Editor, T. BEDDOES, M. D:—*A System of Chemistry*, in 4 vols. 8vo.; by Mr. MURRAY, Lecturer in Chemistry, &c. at Edinburgh:—A new edition of the three volumes already published of MITFORD's *History of Greece*, with a fourth volume entirely new:—A new Edition, with Additions and Corrections by the Author, of the *Criterion*, or *Miracles Examined*; by the Bishop of SALISBURY.

Mr. WOODFALL, in consequence of the death of his father, has become possessed of the copy from which the genuine edition of *Junius's Letters* was printed, together with a great number of private letters written to the late Mr. Woodfall, from the Author, illustrative of his personal character, and many of his objects in writing and publishing those celebrated Letters. Mr. Woodfall proposes to print a new edition of the Letters, on the plan at first proposed by the author; but which could not then be put in execution, consistently with his views of having them published at a particular period. In this edition such parts of the private correspondence will be given, as may be deemed interesting to the reader; together with Fac-similes of several of the Letters; the publication of which, will, it is presumed, have a tendency to satisfy the curiosity of the public, with respect to the much contested author; as they will exhibit the hand-writing in which all Junius's letters were sent to Mr. Woodfall for insertion in the Public Advertiser.

Mr. M. GREGSON, of Liverpool, has lately published the result of some interesting *Observations, relative to the Use that may be made of Articles consumed by Fires*. He collected from the ruins of the warehouses destroyed at that place in 1802, a quantity of wheat, burnt sugar, rice, flour, and cotton. He reduced the sugar to a fine powder, and made it into a water colour paint: it also answered as a varnish ground, an oil colour, and a printing ink. The burnt wheat answered the same purposes: and the fine American flour he made into excellent paste. Thus, though the articles damaged by the above fire sold for little more than £.13,000, Mr. Gregson expresses his conviction, that, had his method been adopted, a saving of £.44,000 might have been made on the grain alone. The Society of Arts and Manufactures have voted him their Gold Medal for his observations.

Since the opening of the *Royal Infirmary for Diseases of the Eye*, in Nassau Street, in March 1805, there have been received 1894 patients; of whom 1259 have been discharged cured, 60 pronounced incurable, and 575 now remain on the books of the Infirmary. Within the period of nine months, among other operations, 76 had been performed for the extraction of the cataract, 69 of which were attended with perfect success.

Mr. ROYSTON is engaged in an extensive

work on the *Medical Literature* of this country. It will contain a description and analysis of books published in the English language, on the science of medicine; beginning with the earliest works, and ending with the year 1800. It is intended to be given in the manner of a Bibliotheca, describing the editions, form, and peculiarities of every work; with an analysis of the contents of each volume; constituting a concordance of facts and opinions, arranged in a manner that will afford a ready reference for the student, the practitioner, and the man of science.

The late Mr. RUSSELL, celebrated amongst men of science for the production of the Lunar Globe, left, at his death, Two Lunar Planispheric Drawings, the result of numberless telescopic observations measured by a micrometer: one of which Drawings exhibits the Lunar Disk in a state of direct opposition to the sun, when the eminences and depressions are *undetermined*, and every intricate part, arising from colour, form, or inexplicable causes, is developed and delineated; the other, of precisely the same proportion, represents the eminences and depressions of the moon *determined* as to their form, producing their shadows when the sun is only a few degrees above the horizon of each part. The former of these was engraved by Mr. Russell, who had likewise very considerably advanced in the engraving of the latter, when death terminated his labours: it is, however, left in a forward state. Mr. William Russell, son of the late Mr. Russell, proposes to publish by subscription these lunar plates. The price to subscribers will be Five Guineas.

Mr. STOCKDALE is preparing *Three Grand Imperial and Topographical Maps of the United Kingdom*, on 48 large sheets of atlas paper, each sheet measuring two feet two inches, by two feet ten inches. The cost of the *Map of Ireland* will not exceed to subscribers 3 guineas; *Scotland*, 2 guineas; and that of *England and Wales*, 4 guineas.

Mr. JAMES HUNTINGFORD, formerly of Winchester, has circulated Proposals for *An improved Map on the Plane of the Equator*, designed as an Introduction to the Use of the Globes, and to initiate the Pupil into the Rudiments and Study of Geography, by a more ready and expeditious Method than any common Map can afford. One projection on the North Pole will be given; and another on the South Pole, on the reverse side of the paper. This map will have all the principal places; and it is said, will be on such a plan, as to give the pupil a more scientific notion of a globe than can be acquired by any common map, and to enable him to solve the usual problems on the globes. It will be accompanied with a Treatise. The price will be 18s.

Mr. HAWKER, of Dudbridge, Gloucestershire, lately exhibited at Sir JOSEPH BANKS's, *Complete Drawings, and several Bones, of a large Fossil Animal*, similar to a crocodile, which was found in a solid stratum of limestone, twenty feet thick. It was inbedded fifteen feet below the surface of the stratum. The skeleton measures ten feet and a half in length, and all the parts are wonderfully perfect. The jaws contained the teeth in high preservation, and still covered with enamel. One of them, which was broken, had so exactly the fracture of petrified wood, as to furnish strong ground for suspicion, that many fossils, generally held to be of vegetable, are of animal origin. In the same stratum of limestone are found many cornua ammonis, muscles, and other shells.

Salt, it is said, has rendered barren apple-trees, in an orchard belonging to Mr. GILBERT, agent to the late Duke of BRIDGEWATER, highly productive of fruit; by being spread on the ground, round each tree, at a small distance from the trunks.

Mr. DANIEL LAMBERT, of Leicester, the largest man probably in the world, is now exhibiting himself in Piccadilly. He is about 36 years of age, five feet eleven inches high, and his weight is upwards of 50 stone, 14 pounds to the stone. He enjoys perfect health and vigour; his breathing is free and easy; his sleep undisturbed, to which he has no extraordinary propensity; and he eats common food, and drinks water only. His unusual bulk arises from an immense accumulation of fat within the abdomen, and in the adipose membrane under the skin. The tumefaction of the thighs, legs, and feet, is enormous; while the arms and hands do not much exceed the usual proportion in fat persons. All the functions of the body are in good order. He never felt pain or uneasiness from the stretching of the skin. His bulk has increased gradually from 20 years of age. His father and uncle were both large men; but neither of them exceeded 30 stone.

FRANCE.

M. BELMONTIER, Inspector-General of the bridges and roads in France, has paid much attention to quicksands found on the sea-coast and other places. He observes, that horses and other animals rarely fall of themselves into danger from them; and

that if at any time they do, they throw themselves instantly on their side. Hence he recommends to any person who should meet such misfortune, to extend himself nearly in the attitude of a swimmer, when he throws himself into the water.

Bonaparte has purchased, from his brother-in-law Prince Borghese, the celebrated *Borghese Villa*, at the price of 13 millions of franks. The valuable collection of antiquities which it contained, is to be transported to Paris, in order to enrich the Napoleon Museum.

The National Institute has proposed as a subject of a Prize Essay, to be adjudged in July 1808, *To examine what has been the influence of the Crusades on the Civil Liberty of the People of Europe; on their Civilization; and on the progress of their Learning, Commerce, and Industry.* The discourse is to be written in French or Latin; and must be delivered in before the 1st of April, 1808. The prize is a Gold Medal of 1500 francs in value.

The French booksellers TREUTTELL and WURZ have announced a *Collection of Original Works of* LOUIS XVI. in 3 vols. 8vo. MSS. of the King, partly written by him, and partly dictated, and corrected with his own hand.

M. POIDEVIN, of Rouen, has published a warning of the *Danger attaching to the use of Earthen Ware and Pottery of a bad Quality*, on account of the metallic oxides used in the glazing, which are capable of doing much injury, being frequently soluble in fat or acid substances. The most noxious effects are the cavities or pits, and the underbaking. The cavities are occasioned by being too little acted on by the fire, and thereby not fused into a vitreous substance. By underbaking the enamel does not agglutinate, and is capable of being taken up by all the liquid with which it may come in contact.

GERMANY.

The University of Gottingen has been threatened with a general desertion. Three hundred of the students, dissatisfied with their professors, and believing themselves injured, by a refusal of justice on their complaints against the burghers; retired to Minden; declaring they would not return, till their injuries were redressed. The Government of Hanover entered into a negotiation with them; and all difficulties were removed. The students received an amnesty for their insurrection, and are returned to Gottingen.

Dr. STRUVE has invented a machine, by means of which, without long preparation, Galvanism may be applied to distinguish apparent from real death. He denominates it *The Test of Life*. He has published a Treatise on its use. The instrument is sold at Goetlitz, for 15 crowns.

M. KEHMAN, Physician to the Prince of Furstenberg, has received a letter from his son, Physician in the suite of the Ambassador from Russia to China. It is dated from Kiatcha, frontier of China, Oct. 14, 1805. This gentleman had vaccinated a number of the children of the Monguls: and he assures his father, that, from the measures which had been adopted, Vaccination will be practised from Jekutzh to Jakuch.

ITALY.

A letter from Ragusa, inserted in the Vienna Court Gazette, says that the Vaccine Inoculation has in that country, through the zeal of Dr. STULLI, surmounted all the obstacles which prejudice and carelessness threw in its way. The Catechism written by Dr. CARRO, of Vienna, having been translated into the Illyrian tongue, and circulated in Ragusa and its neighbourhood, had induced a great number of the inhabitants to adopt the Vaccination. It is likewise making progress among the Dalmatians and Turks.

Bonaparte has nominated a number of Italian Literati members of the Legion of Honour. He well knows the influence of the press on public opinion; and seems anxious, therefore, to enrol all scribblers who come under his authority, whether natives or foreigners, in his favourite legion; where, like soldiers good and true, they must either by ink or blood, sustain and defend his cause, crown, dignity, and disorganizations.

RUSSIA.

The Imperial Russian Society of Arts and Sciences at St. Petersburgh, is employed in making arrangements for the future use of the Roman Letters in writing and printing the Russian language.

In the list of persons who died in the year 1805, in the Heptarchy of Pinsask, five of them were 110 years of age; one 113; four 120; one 128; one 130; and one of the uncommon age of 150 years.

AMERICA.

Col. LEWIS, who was commissioned, in 1804, by the President of the United States, to explore the sources of the Missouri, ascended this river for the space of 500 leagues; and stopped in 47° of latitude, in order to pass the winter. Here the tem-

perature was so severe, that the snow, which was two feet deep, did not disappear till the end of March. He found different colonies of Indians; who, in general, gave him a good reception, and furnished him with what necessaries he required. They informed him, that he would have 200 leagues to travel before he could reach the Great Cataract; and about the same number further, before he could arrive at the Great Mountains, whence the Missouri has its source; and, that on crossing these mountains, he would immediately reach the South Sea. The smaller torrents, which flow into this river, being all distinguished by French names; it may be presumed, that the French from Canada had penetrated into these countries; which have been since visited by Mackenzie.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached on the late Naval Victory, in the Parish Church of Great Stanmore, Middlesex, December 5, 1805. By the Rev. A. R. Chauvel, LL. B. 1s.

A Sermon preached in the Parish Church of Winwick, December 5, 1805, for the late Naval Victory. By the Rev G. Hornby. 1s.

Two Sermons preached in the Cathedral at Winchester, on the 5th of December, 1805, and on the General Fast, February 20, 1806. By the Rev. E. Poulter, M. A. 2s.

Disunion in Religion unfriendly to the Ends of Edification and Peace; its Consequences; and the Means to check its Progress. By J Symonds, B. D. 1s. 6d.

Scripture Views of Vice and Contention, exhibited in an Essay upon Proverbs, xvi. 14. 6d.

Grace Displayed; the Substance of a Sermon preached at Scarborough, January 26, 1806, on the Occasion of the much lamented Death of Mrs. Hopper. By S. Bottomley. 1s.

Sermons chiefly designed to elucidate some of the leading Doctrines of the Gospel. By the Rev. E. Cooper. Vol. II.

Pastoral Admonitions, a Sermon preached in Substance at the Ordination of the Rev. James Cream, of Stoke Ash, in Suffolk. By Edward Manser. 1s.

Dialogues on the Doctrines and Duties of Christianity, intended for the Instruction of the Young, and to lead them to the Study of the Holy Scriptures. By Mr. John Jackson. 2 vols. 25s.

A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on May 5, 1805. By the Rev. C. Barker, B. D. F. A. S. 1s.

The Christian Spectator; or, Religious Sketches from real Life. 2s. 6d.

The Beneficial Effects of Christianity on the Temporal Concerns of Mankind, proved from History and from Facts. By the Rev. Beilby Porteus, D. D. Lord Bishop of London.

An Introduction to the Geography of the New Testament, comprising a Summary, Chronological and Geographical, View of the Events recorded respecting the Ministry of our Saviour, with Questions for Examination, and an Accented Index, accompanied with Maps. By Lant Carpenter, Exeter.

MISCELLANIES.

A Treatise on Practical Navigation and Seamanship, with Directions for Managing a Ship in all Situations. By W. Nicholson, Esq. 8vo. 8s.

The Elements of the Latin Tongue. By the Rev. R. Armstrong.

A Chemical Catechism for the Use of Young People, with copious Notes for the Assistance of the Teacher. By S. Sparkes, manufacturing Chemist. 8vo. 12s.

A Series of Prints, descriptive of the Scenery, the Habitations, Costume, and Character, of the various Tribes of Native Inhabitants, and of many of the rare Animals of Southern Africa, from Drawings taken from Nature. By Samuel Daniel. Complete, in ten Numbers; each Number containing Three Prints, 18 Inches by 13. Two Guineas each, or Twenty Guineas the Set.

A Picturesque Representation of the Manners, &c. of the Russians, in Colours, with an accurate Explanation of each Plate in English and French. Three vols. Imperial folio, Fifteen Guineas.

Journal of the Transactions in Scotland, during the Contest between Queen Mary and those of her Son, in 1570, 71, 72, and 73. By Richard Bannatyne, Secretary to John Knox. 8vo. 15s.

A Letter addressed to the Right Hon. W. Windham, Secretary at War, on the Subject of exercising Volunteers on the Sabbath Day. By a Lord of Parliament. 1s.

The Complete Works, in Philosophy, Politics, and Morals, of Dr. Franklin, with Memoirs of his Early Life, written by Himself. 3 vols. with Plates. 1l. 16s.

W. Baynes's Theological Catalogue for 1806; consisting of an extensive Assortment of Books in Divinity, Ecclesiastical History, and Sermons; Second-hand and New.

Thoughts on changing the System of National Defence at the Present Moment; and on the Change proposed. 2s. 6d.

The Warning, a Letter to the King; developing the Ruinous Consequences as well of the present System of War, as of a separate Peace. 1s.

Reflections on Mr. Windham's Plan submitted to Parliament for the Improvement of the Army. By an Officer. 1s. 6d.

A Chronological History of Voyages and Discoveries in the South Sea or Pacific Ocean, from the first Discovery of that Sea to the Year 1620. By Captain James Burney, of the Royal Navy.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR THE SUPPRESSION OF VICE.

The society has circulated an address to the public, in which they develope the views and principles of their institution; and call on all who have at heart the best interests of the nation to countenance and support their efforts in favour of morality and religion. Various objections which have been preferred against them are answered; and various calumnies satisfactorily refuted. We recommend a perusal of this address to all friends of good order. A copy of it may be obtained by application at the society's office, No. 31, Essex Street, Strand, or at the Shops of the following booksellers; Rivingtons, Hatchard, Butterworth, and Richardson.

SOCIETY FOR RELIEVING THE DISTRESSED GERMANS, &C.

Since our last the committee who have undertaken the distributions of the money raised for alleviating the distresses on the Continent, have communicated to the subscribers a variety of fresh details. We extract a few passages as furnishing a faint exemplification of the miseries reserved for England in the event of a successful French invasion. May they serve to stimulate us to unabated exertion in our country's cause, and to reconcile us to any sacrifices, however great, which our national security may require: and may they serve also to awaken in us gratitude to God for past exemption; and a disposition to testify that gratitude by acts of beneficence to our suffering brethren. A Protestant Clergyman in Austria thus writes:

"A skirmish took place at ——, which was the cause of our misfortune, we, and the whole country round, being thereby exposed to plunder. My wife and children fled—I alone remained in the house. At eight in the evening the French entered our village; at twelve in the night they came to me. As long as I had plenty of provisions, and the protection of two officers, every thing went on well; but when these were consumed, and my protectors gone, I then could no longer escape being plundered. I was obliged to leave my house, and every thing in it, to their mercy, and save myself by flight.—When I came back I found every thing gone or ruined.—No less than 50,000 men passed through our place, and the greatest distress prevails here.

"*P. S.* Written by the wife of the Clergyman.—The French took every thing we possessed—our provisions, clothes, linen, &c. My husband was stripped of his great coat, and his boots were even taken from his legs. They tore my handkerchief off my neck. They first took the money, and then every thing else. They had nearly compelled my husband to go with them in order to point out the richest farmers. They literally left us nothing, for what they could not carry off they entirely destroyed. Our drawers and presses they broke in pieces; they pulled the bedclothes off the bed, which, together with the curtains, they cut in pieces. When we returned to the house we found nothing left. Had not our neighbours brought us food, we must have perished for want.—

Besides what I had on, I had nothing left, but one pair of stockings, together with an apron and an old handkerchief, which is worth nothing. My husband met with a similar fate, having nothing left but what he had on. Thanks be to God that it is over. We are in tolerable health, to be quite well is not to be expected, being full of cares and sorrows, in want of all necessaries of life, and having no money wherewith to purchase them. God will provide. We felt the greatest anxiety concerning our children."

Erfurt, Jan. 3, 1806.

"The present war, and the march of troops, which have almost centered in our neighbourhood, and are still here, have carried the misery to its highest pitch: by so many thousand men meeting in this point, our general stock of provisions is completely consumed. From the public magazines, which formerly supplied the market in time of need at a moderate price, nothing is furnished, because all is required for the soldiers: nor are the poor, as formerly, supplied with wood at a low price. Hence we now often hear of persons who have put an end to their lives. A man, who was a carter, took poison lately in despair, and left a wife and six children. Another man, also a father of five children, hanged himself. In short the misery is indescribable, and will increase daily if relief is not soon given.

Extract of a Letter from the Right Rev. Dr. Salford, Abbot of Loccum, to the Rev. Mr. Kueper, German Chaplain to his Majesty at St. James's.

"In my last I testified to you the great joy our State Ministers feel, with me, at the benevolent resolutions of your noble Society for procuring relief to the distressed in Germany.

"The most dreadful thing now is the want of corn, together with the want of money to procure considerable supplies from foreign countries. This is the more severely felt, as amongst the country people there are many hundreds that will be quite impoverished for want of horses, which are taken from them, and either lost or ruined. Those few that came back were disabled, and the good ones that were left, have been afterwards, and are continually used for transporting magazines, artillery, and baggage waggons belonging to the Prussian, Russian, Swedish, and English troops. It is only the English who pay for those horses as well as for every thing else. And what new changes and disasters, my dear friend, may we not have to expect yet? May Almighty God only preserve our former constitution, under which our country has been happy, and the high value of which you certainly feel as deeply as I do."

"The adversities and calamities we have incessantly been struggling with these three years, and the miseries and dangers *which still threaten* and surround us, are great beyond description, and it certainly requires a firm and manly courage, and much Christian confidence, not to despair at the terrible sight of them. Every where numbers of estates are to be sold, and their value of course has greatly diminished. In villages and cities, the best situated and convenient houses are offered for any price. People of extended possessions feel happy to get money lent on high interest from foreign usurers. Many respectable persons, who formerly lived in abundance, people of every rank and description, have been under the necessity of pawning every thing, to pay the contributions, feed the French soldiery, and save their families from starving. Commerce and trade have been almost entirely destroyed, with many other useful branches of industry. Artists and professional men of every description want customers and employment. The funds for relieving the poor have decayed and diminished, while the number of those that live on alms have increased. The many charitable institutions, every where established to distribute Rumford Soup and fuel, all fall short to provide for the most urgent wants of the distressed."

Extract of Letter from a respectable Merchant in Memmingen.

"Our city also sustained a very considerable loss in the late unhappy war. When the Austrians first arrived here, in endeavouring to fortify the city, they ruined many hundred acres of rich garden ground. Many families, which supported themselves by cultivating hops, lost their all. When the French came, our misery increased. For four days no house had less than six soldiers quartered upon them, most had from sixteen to twenty, and many even from fifty to sixty. Had they been satisfied with what our poor citizens could afford, it would have been tolerable —but I shall never forget their cruelty. Having an officer quartered upon me, I used to hear the cries and lamentations of the poor, whom these barbarians had

driven from their own houses, because they were unable to supply them with delicacies for the gratification of their palate. The melancholy consequences of this was very manifest at Christmas. At this season it is customary for several of the Patricians, and six merchant-houses, to give to every poor person that calls. This year, for the first time, many very decent citizens appeared among the number, entirely as beggars, so that the heart of every true patriot could not but bleed at the sight of them."

Professor Timæus, of Luneburg, in a letter to the Rev. Mr. Schwabe, in London, states the miseries of his country, Hanover, to be very great. He considers one-fourth of the inhabitants of Luneburg as completely ruined. Nothing is left of their property; they must live on the labour of their hands; and can scarcely do that at present, as no work is to be obtained.

"The many millions of debt that the country inevitably contracted during the last three years," he adds, "impose upon the inhabitants of Luneburg a heavy proportion of taxes; which must often be extorted with tears, and the sale of the last remaining property. Humanity, Justice, and Mercy, cease, where the bayonet rules."—"Two very bad harvests add to the causes of distress. In many parts, the farmer has scarcely obtained sufficient for his own consumption."—"More dreadful than all this, is the moral corruption and the diseases, that have been brought into our country by the war. Infidelity, illicit intercourse of the sexes, with all its dreadful consequences,—contempt of the most sacred obligations,—are the melancholy bequests left to us. They are spread, and have taken deep root among the higher and lower classes; and show, even now, symptoms, which must blight for many generations, the noblest hopes of humanity."

Augsburg, January 6, 1806.

"The places which have most suffered are, *Swabia*, especially the environs of *Ulm*; and the environs of *Brunn* and *Olmutz*, near which the dreadful battle of Austerlitz took place. Three times, viz. in 1796, 1800, and 1805, has the theatre of war been brought into Swabia; three entire districts, namely Soflingen, Ellschingen, and Alpeck, are *totally annihilated*.

"When Bonaparte, in October, with 200,000 men, surrounded the 84,000 Austrians, the season was very severe; nearly 300,000 men, without tents, and without provisions, were obliged to lie in the open air. The unthrashed corn was taken from the barns, to build huts, light fires, and feed the horses: when this was expended, whole villages were pulled down to keep up watch-fires."

Ulm, January 10, 1806.

"Let me give you a few particulars respecting the melancholy fate of the village Jungingen. Three times were the French driven out of it by the Austrians. All the houses were shot through. The poor inhabitants concealed themselves as well as they could. When the French had at last gained the victory, they began to plunder. Every thing moveable was taken away, even the clothes of the children. The flour they baked immediately, but in such a hurry, that it was not properly kneaded, so that even after the loaves were baked they were full of water. You may judge by this, how they were baked. The wife of a rich farmer expostulated with them: 'Take,' said she, 'all the flour I have, use it properly, and there will be plenty, but do not waste it in such a sinful manner.' But all her remonstrances were ineffectual. They drew the oats unthrashed before the horses, and strewed the corn for their own beds.

"One poor woman, who was destitute of provisions for herself and five small children, was compelled to emigrate. She set off with an infant in her arms, and the eldest child a cripple of ten years, led another. The father was just on the point of following with the rest of the family, when a ball struck him. A neighbour ran to his assistance, and finding him weltering in his blood, he fetched back his wife, but the poor man soon died of his wound.—As the provisions were all consumed, the village was entirely deserted for some time, with the exception of a single individual.—No idea can be formed of the mournful aspect of this village, with many others, after the battle. Numbers of French and Austrians, mingled with horses, guns, sabres, &c. were dispersed over the fields, dead or wounded, some stripped entirely of their clothes. The parsonage of this village was so damaged as to be quite uninhabitable, so that the Clergyman was obliged to remove to a town at some distance; from whence he now walks every Sunday, even in the worst weather, there being no horse left to carry him."

Letter from the Rev. John Gosner, dated Dirlewang, 17th January, 1806.

"The miseries and sufferings of Ulm, you have already heard of: that quarter

has undoubtedly suffered most. In many districts every thing was consumed or plundered. Clothes, money, utensils, wood, cattle, horses, &c. were forcibly taken, and from many houses even the doors, beams, and every article of timber, for the supply of their watch-fires. A Frenchman, on his return, related the painful sensations felt by him on an occasion when he was forcing the beams of one dwelling, with the poor inhabitants weeping around him. He quitted his attempt; his compassion, however, availed but little;—*ten* others followed and removed all."

Erlangen, January 22, 1806.

"I yesterday received letters from my brother in Vienna, containing the following reply upon the subject in question. The districts of Krems, Stein, Mautern, Stockerau, Hollabrunn, Malleben, Znaim, and their neighbourhood, have suffered dreadfully. Most of the inhabitants have forsaken their dwellings, nearly all have been burnt, and converted into so many heaps of ruins. They now wander about in the utmost distress, and are starving.—At Witterbach, near Mariazell, the whole place was completely ransacked and plundered; indeed the whole of that neighbourhood suffered extremely. Every day, and indeed every hour, presents objects to my view, who formerly could themselves give, but who now supplicate bread at the doors of others: their whole families dispersed, and the greater part despairing of help, present an awful spectacle as you view them in the extremes of despair, moving in a state of stupor, with their feelings paralized.—In most of the above quarters battles and cannonadings took place. Numbers of men and cattle were killed, who, from the diminished number of inhabitants, have not been buried sufficiently deep; an epidemical disease may therefore be feared towards spring. It prevails awfully already about Olmutz."

MISSION IN TARTARY.

Extract of a letter from the Rev. H. Brunton to a friend, dated Karass, 15th Feb. 1806.

"It is probable you have seen some account of our mission, wherefore it is unnecessary for me to enlarge upon the circumstances of it. One old man whom we ransomed for a trifle died a Mahommedan. One woman left us, having given a young girl in her stead, who is very hopeful. We allow any one who is grown up to leave us, without requiring him to pay any thing for his redemption, even although we have ransomed him in consequence of his profession of Christianity. One young lad has wavered a good deal. He has left us and returned repeatedly. We have almost no hope of him. We have about 15 however, who are in a very hopeful state. The majority of them are able to judge concerning right and wrong Some of them show such marks of seriousness as have frequently been observed in youths, and written and published with the view of impressing the minds of those who are less religiously inclined. One young Sultan about 17 or 18 years of age (Katugeny) has had the resolution to renounce Mohammedanism, embrace Christianity, and live in our family. He is neither very religious nor otherwise, but he possesses a strong judgment, and is convinced that Mahommedanism is an imposture. Mr. Dickson, one of the missionaries, is appointed by the Society to teach the children English. Abdy, the late Mohammedan priest of the village at which we live, teaches them the Turkish language, and the principles of Christianity, from a Turkish tract which I have written and printed, and from some catechisms which I wrote, but which have not been printed. The priest possesses a strong judgment and a metaphysical turn of mind. He is very thoughtful and uneasy in his mind. I have little doubt of his rejoicing at the success of Christianity, yet he has not had the resolution to embrace it himself.

"You have without doubt heard that several of our number died, and that the same mortality prevailed among the women as among the men. After hearing this, it is not surprising if you suppose the place where we have settled to be very unhealthy. It is to be observed, however, that few of them died in our settlement. One woman died in it in childbed, an event that might have happened in any place. The rest, excepting an old woman, died in a Russian town above 30 versts from Karass, to which we supposed ourselves to be driven in consequence of a war which broke out between the Russians and Cabardians, and which is scarcely yet come to a conclusion. The natural unhealthiness of the place does not seem to me to be any discouragement, but the plague has raged around us for two or three years past, which is somewhat alarming. Agues have been more severe this season than usual. Cancers and epilepsies are pretty frequent

among the Mohammedans. Great numbers of them are affected with madness, which they suppose to proceed from the influence of the Devil. The priests whip them severely; threaten them till they tell the names of those whom they suppose to torment them, which are written and thrown into the fire; and read over them a small Arabic book containing the names of Noah, Mohammed, Jesus Christ, &c. by which means they conceive themselves to restore many to soundness of mind. Most of the other diseases of this country are frequent in Britain.

"I have had a good deal of conversation lately with a man belonging to a people called Sonnas, who dwell to the northward of Imerett, or Imeritia. Our geographers mention a people in the Caucasian mountains, on the banks of the river Lisagour, formerly called Soanes, whom they suppose to be the most ancient inhabitants of this country; and whom they state to have been a powerful people. The Lisagour, or the river Ajour or Ager, runs through the Sonna country, divides it into two parts, and discharges itself into the Black Sea. The country contains about 60 villages, some of which may be accounted considerable towns. Latli is said to contain about 900 houses, which are built of stone and lime. Most of these consist of more stories than one. Most of the people are free, and acknowledge no king but Jesus Christ. A number of villages, however, are at the absolute disposal of two chiefs. The name of one of them is Sioky, and the name of the other Otur. A Chief called Fingis too has seven villages at his disposal, but I conceive that he has been lately constituted a chief. The free people are the most powerful. There are some Georgian words in their language.

"The people of Sonna believe that there is one omnipresent God, who disposes of all things according to his own pleasure; that the human soul is immortal, and unconfined to any particular place after death; and that Jesus Christ is their only king and saviour. They pray that God may bless them for Christ's sake, and perpetuate to them the blessings which their departed friends enjoyed. They baptize their children by washing them all over. They administer the Sacrament, but in what form I know not. They have images in some of their churches, one or two of which churches they conceive to have been produced miraculously by the power of God. In one of them they have the complete form of a young foal, which they believe to have been likewise divinely produced, but in what light they regard it I know not. When they swear, they wish they may be turned to the left hand at the day of judgment, if their oaths be false. They have certain seasons at which they abstain from flesh, milk, and eggs. They kill cattle and feed the poor, when they repent of great sins. At present some of them labour under dreadful conviction of sin, and pray night and day. The man with whom I conversed, begged me to tell him whether I thought it likely that God would forgive them or not. They keep Sunday in a religious way. They likewise observe many other days. Their priests marry. They have many church books but do not know the meaning of them. They look on their preservation, and the preservation of Christianity among them, as a miracle. They find fault with the religion of the Georgians.

"I have not room to give you an account of their laws: a few particulars more, however, I shall mention. Some of them keep slaves, but this is a practice of which the better sort of them disapprove, and dread that it will bring calamities upon them. They inoculate their children with the small pox on the crown of the head. They have abundance of fruit, and inclose their gardens with stone walls, but they have no grapes. Their men and women eat together. Women are not afraid to travel alone from one village to another, a thing very uncommon in this country. The apartments of their houses are very large and contain themselves and their cattle. Perhaps their number amounts to near 200,000, but there are no certain data by which a calculation of it can be made. The particulars which I have mentioned, however, have been confirmed by many persons with whom I have conversed. Were it possible, I should be glad to try to do something for them.

"It appears that the Russian Emperor has begun to think of the propriety of ransoming heathen children, and teaching them the principles of the Christian religion. His minister Count Coutchubey has offered us and the Sarepta people as many as we may choose for this purpose. The Sarepta people intend to take 40 or 50, and we wish to take the same number. Our academy will be large and expensive, but I hope it will be supported."

From letters received by the Society from their Missionaries, we extract the following further particulars:

"Our three baptized natives go on well and behave in a manner that gives satisfaction to the whole family."—"We suc-

ceed in printing far beyond my expectation. We have now a great part of a tract printed in the Turkish language which almost every Tartar understands. I do not think that any printer in Britain could have done it better. I have no doubt of the ability of our printers to print the Scriptures, and as soon as we have the means of procuring paper, we intend to begin the printing of the New Testament."—"The children have good capacities. Some of them have made such proficiency (in reading both English and Turkish) that I hope they will soon be able to assist in teaching the younger children."—"It is my opinion, and indeed we are all convinced, that every effort should be made to ransom children from slavery, with a view to teaching them useful knowledge. Young children are by far the most hopeful: their minds are free from prejudices against Christianity, nor have they learned those vicious customs and habits that prevail among the Mohammedans. We have found by experience, that old people are extremely untractable, and that it is very difficult to bring them off from their evil practices."

"In a former letter, I mentioned the return of the young Sultan Katagerry. For some time he appeared to be in a very unhappy state of mind, and neither adhered to the Mohammedan nor to the Christian religion. At last he formed the resolution of renouncing the delusion in which he had been educated, and after making it known to some of us privately, he publicly declared his belief of the Christian religion, and his determination to abide by it. Since that time he has continued stedfast in the profession of Christianity, notwithstanding the persecution he has met with from his relations, and the derision with which he is treated by his acquaintances. He is about seventeen years of age; of a most prepossessing appearance, and engaging manners. His talents are of a superior kind. He understands both the Tartar and Turkish languages, speaks the Russ pretty fluently, and is making rapid progress in the English. He can now read a chapter in the Bible with little difficulty. He frequently attempts to support the Christian religion, even against Molos (priests), and Effendis (doctors). It is our desire and prayer, that he may be made a blessing to many of his wretched countrymen, who are fast bound by ignorance and delusion, and whose heavy chains are rivetted by the cruel bondage in which they are held by their chiefs, who reign with an unmerciful sway, over both their bodies and their souls.

"Abdy does not come on as we could wish, and is still in an unsettled state of mind. However, he does not scruple to argue stoutly against Mohammedanism. One evening in the time of their Oraza, or fast, he attacked the Effendi in the Mosque, after he had been haranguing the people. One point on which they argued, was the passage in the Koran, which allows Moslems to take four wives; another point was, Mohammed's amour with Zeid's wife, in which the arch-impostor succeeded by persuading her husband to divorce her, that he might be at liberty to marry her. Against these and some other particulars in the Koran, Abdy argued with great keenness. The Effendi at last got into a rage, and exclaimed, 'You are a rebel! you adhere to the Christian way, but that is not our way. You are inclined to hear what the English people say, and pay more regard to the New Testament than to the Koran, which God gave to our prophet by the angel Gabriel.' 'As for the Koran,' said Abdy, 'that is an out-of-the-way question; it contains things which perhaps were not intended for us. But with regard to the New Testament, even Moslems allow it to be a revelation from God, and I believe it to be so. I don't say that I have renounced all that is in the Koran: but supposing I had two horses, the one, a weak lean one, and the other a strong fat one, and if I were going to fight against my enemy, I would mount the strong horse, and leave the weak one at home.' When the people, who were still present in the Mosque, heard this, some of them said, 'Abdy, you have been going about the English people these three years, why did you not inform us of these things before now?' Abdy replied, 'These three years I have only been learning myself, and I did not wish to teach you what I did not understand, and what my mind was not settled about.' Many such conferences take place betwixt Abdy, and the Effendi, and the people. What effects they will produce, time will discover. One thing is plain, many of the people are friendly towards us, and favourably disposed towards our religion."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The only event of considerable moment which has occurred on the continent of Europe during the last month, has been the establishment of monarchical government in Holland, in the person of Louis Bonaparte. Such changes have of late become so common, that they cease to occasion surprise. The manufacturing of Kings has become one of the ordinary occupations of the cabinet of France. In the stipulations which have been entered into between France and Holland, Bonaparte engages to maintain the integrity of the Dutch possessions at home and abroad. This contract involves an ambiguity which was probably intentional. It may be understood, as may suit the convenience of Bonaparte, to mean, that the Dutch possessions are to be maintained entire in their existing state, or as they were at the commencement of the war. A new constitutional law has been given to Holland, by which the public debt is guaranteed; equal protection is granted to all religions, the exercise of them being confined to the interior of the churches; the king is invested with the whole executive authority of the State, and with the government of the colonies and the direction of every thing relative to their internal regulation. The power of legislation is placed in the king, concurrently with the Assembly of their High Mightinesses, consisting of 33 members, the vacancies in which are to be filled by the king's choosing one of two persons nominated by their High Mightinesses. In all other respects things are left on the same footing on which they stood under the former constitution.

The fortress of Gaeta still holds out against the French in Italy; and will probably be able, in consequence of the facility of supplying it with men and provisions from the sea to stand a long siege. The new king of Naples made his triumphal entry into that city on the 10th ult.

No certain accounts have as yet been received of the evacuation of the Mouths of Cattaro by the Russians, although it appears probable that that event may have taken place before this time. In the mean time the French armies continue to occupy the same stations in Germany which they held three months ago. Augereau's head quarters are at Frankfort. A corps under Bernadotte occupies Anspach, Bamberg, and Nuremberg. Davoust's corps is stationed in lower Swabia on the left of the Danube. Soult's corps is cantoned in lower Bavaria. Mortier's corps is in the interior of Franconia, and Ney's corps in upper Swabia, besides a few other corps which are dispersed in these circles. The total number is said to amount to 100,000 men.

A French force under General Lauriston took possession of the city and republic of Ragusa on the 27th ult. The only reason advanced for annihilating the independence of this little state is an obscure and vague insinuation, that the enemies of France have exercised too much influence there. A very important circumstance, however, is disclosed in the proclamation issued on this occasion, viz. that it is not the possession of Ragusa, the occupation of Dalmatia, or the expulsion of the Russians from the Mouths of Cattaro, which will satisfy Bonaparte. He looks to the evacuation of Corfu and the whole of the Seven Islands, as well as to the retiring of the Russian squadrons from the Adriatic. Until these objects are effected, he declares his intention of retaining possession of Ragusa. But if these objects were effected, no one who knows Bonaparte will believe that he will ever restore that State to its former independence.

We mentioned in a former number, that by the blockade of the Adriatic ports, Russia had formally recognized the right of blockade which has always been contended for by this country, and to prevent our exercise of which Russia formed and headed in the last war the northern league. Sweden, another of the confederates in that league, has likewise recognized the right, by ordering the blockade of the Prussian ports in the Baltic to be maintained, not only against Prussian, but against neutral ships.

It is reported, though it is impossible to say with what truth, that Russia is endeavouring to mediate a peace between Prussia and Sweden.

An Ambassador from the Turkish Court has arrived at Paris, with felicitations on Bonaparte's accession to the imperial throne. In replying to his speech Bonaparte made the following significant observation. "Let Sultan Selim recollect

that his enemies, who are my enemies also, wish to approach him. From me he can never have any thing to fear. United with me he never need to dread the powerful arms of any of his enemies."

EAST INDIES.

We are happy to state, that on the 16th of February last, when the packet sailed from Bengal, tranquillity had been entirely re-established. The treaties with both Scindiah and Holkar have been ratified.

NORTH AMERICA.

A circumstance which lately occurred in America has unhappily tended to aggravate the discontents excited in that country by the course which our Government has pursued relatively to neutral commerce. A shot from one of our cruizers stationed off the port of New York, in bringing to an American vessel, accidentally killed an American seaman. This occurrence has produced a very strong sensation throughout America, which has manifested itself in acts of intemperance and outrage. The body of the man thus killed, was exposed to view in the most public places in New York. The corporation of New York marched in procession at his funeral. The inhabitants met and adopted violent resolutions. The provisions purchased for the British ships in the offing were stopped and given to the poorhouses And the President has issued a proclamation for the apprehension of the Captains of the British ships composing the cruising squadron, with a view to their trial for murder. Those who have taken the lead in these transactions have been of the Federalist party: they seem to regard the circumstance as affording a favourable opportunity of obtaining popularity at the expence of Jefferson and his party, of whose pusillanimity on this occasion they speak in the most opprobrious terms. The present effervescence, however, we trust will soon subside, and leave all the various points in dispute to be settled by calm and temperate discussion, instead of tumultuary meetings and inflammatory resolutions.

Mr. Pinckney has been sent over to this country to assist Mr. Monro in adjusting the differences between the two countries.

The Ex-General Miranda, who is a native of South America, and whose thoughts have for a long time been directed to the liberation of that continent from the Spanish yoke, has secretly fitted out an expedition from New York, with that view. In his way he called at St. Domingo, where he obtained some addition to his force. He has since made his appearance on the coast of the Caraccas, on which it is said he means to make a descent, in the expectation of being joined by the natives. His own force is supposed not to exceed five or six hundred men.

GREAT BRITAIN.

SLAVE TRADE.

In our last number we expressed a hope that the act for abolishing the foreign Slave Trade would be followed by farther measures for putting a final period to the whole of that criminal traffic. That hope has been happily realized. On the 10th instant, the House of Commons resolved, on the motion of Mr. *Fox*, "That, conceiving the African Slave Trade to be contrary to the principles of justice, humanity, and sound policy, the House will, with all convenient speed, take measures for abolishing it, in such manner, and at such time, as shall be thought advisable." The late period of the session not admitting of the investigation which the House of Lords would deem it necessary to institute, previously to passing a bill, the only step, with a view to general abolition, which it appeared practicable to take, was to express the sense of parliament on the subject, and to give a solemn pledge to the country and to the world, that they would proceed early in the next session to legislate upon it. The resolution was carried in the lower house, after a debate which was protracted till one in the morning, by a very large majority, 114 voting for it and 15 against it; and it was sent up to the Lords with a request that they would give it their concurrence. Several circumstances prevented their lordships from deliberating upon it before the 24th

instant, when Lord *Grenville* concluded a speech no less remarkable for the pure and upright principles which it asserted, and for the right feeling which it manifested, than for the powerful and impressive eloquence with which it was expressed, by a motion to concur in the vote of the House of Commons. A debate ensued which continued till past midnight, when, to the honour of their lordships, a large majority voted in the affirmative. The numbers, independent of proxies, were 41 in favour of the resolution and 20 against it. We purpose in a future number not only to give the names of those, in both houses, who distinguished themselves on this occasion, but to gratify our readers with a sketch of the very interesting debates which took place, and which have issued in the triumph of reason, of humanity, of justice, of religious principle, over the sordid, selfish, and inhuman, but powerful passions which actuate those who are themselves engaged in the trade, and the no less unfeeling and detestable policy which is falsely urged in its support, by cold and speculating calculators who, in this respect resembling the philosophers of modern France, seem to regard the shedding of human blood as no more than the diverting of a little red fluid from its ordinary course, and are disposed to perpetuate the guilt, the miseries, and the murders of the Slave Trade, rather than forego a single possibility of commercial gain.

But this is not all. Both the houses of parliament have addressed his Majesty, praying that he would be graciously pleased to negotiate with foreign powers for the purpose of procuring a general abolition of the Slave Trade. And lest the resolutions which have been adopted should have the effect of giving a temporary impulse to slave-trading speculations, a bill has been brought in, and we trust will pass into a law, to prohibit any ships from entering into the Slave Trade, which are not already actually engaged in it. This will effectually prevent its increase; indeed must insure its diminution: and, as the act is intended to be in force for two years, we have little doubt that before that time its operation will have been completely superseded by the total abolition of the trade which it serves in the mean time to restrain.

No one who has been accustomed to peruse our pages will doubt the sincerity with which we congratulate our readers on the prospects thus happily opened to the view, and with which we desire to unite with them in grateful acknowledgments to the Author of all good, for these earnests of his favour. The time, we trust, is not now far distant, when we shall gladden the eye of heaven, by relieving the fourth part of the globe from the oppression, degradation, and misery of this accursed traffic:—when arresting the progress of that system of fraud, treachery, and blood, which converts the immense continent of Africa into a field of warfare and desolation, we shall begin to heal the breaches we have made; we shall begin to compensate for our accumulated wrongs, by ardent endeavours to introduce its wretched inhabitants to the blessings of Christianity, the comforts of civilized, and the sweets of social life.

PARLIAMENTARY PROCEEDINGS.

The charges exhibited by Mr. Paull against the Marquis Wellesley have occupied a considerable portion of the time of the lower House. The examination of witnesses on the Oude charge (that charge which inculpates the conduct of the noble Marquis in his transactions with the Nabob Vizier of that province) began on the 18th inst. and is still continued. The object of Mr. Paull is to prove that the late Governor General, without any just cause, contrary to the Company's orders, and in violation of solemn treaties subsisting with the Nabob, made exorbitant exactions of money from him, forced from him the surrender of territory guaranteed by treaty, and treated him in other respects with great indignity, endeavouring to degrade him in the eyes of his own subjects, and to excite them to disobedience and insurrection.

The tax on private breweries, which Lord

H. Petty announced his intention of substituting for the duty on pig iron, has been relinquished. Its place is to be supplied by an addition to the assessed taxes of 10 per cent. on their present amount. An abatement, however, is to be allowed, in the case of persons having families of more than two children and whose assessed taxes do not amount to £.40 per annum, of 4 per cent. for each child. This is intended as a substitute for the abatements under the property tax.

The Mutiny bill establishing the principle of limited service, as detailed in a former number, has passed into a law.

A Bill brought into Parliament for the purpose of facilitating the intercourse between America and our West India Islands, has given rise to much debate in Parliament, and to much clamour out of it. It does not appear to us however that the measure is one which would have excited public attention, had it not furnished a convenient occasion for promoting party purposes.

The Bill for training the mass of the people to the use of arms, is now making its way through Parliament. We are truly rejoiced to find that a clause has been introduced into it prohibiting Sunday-drilling, except in cases of necessity. This formal recognition of the sanctity of the sabbath, reflects honour on his Majesty's Ministers, and must afford heartfelt satisfaction to every friend of religion.

Sir John Newport, we are happy to observe, has carried through the House of Commons a bill for regulating the schools in Ireland, the funds destined for which have, it is to be feared, lately been the subject of great abuse.

NAVAL INTELLIGENCE.

The blockade of the river Traves has been countermanded; and orders have been issued directing ships of war and privateers to make no prizes, and to detain no vessels within the Baltic.

The Pique frigate has taken in the West Indies two French men of war brigs after a sharp contest.

In the West Indies, a squadron of four French and another of four Spanish frigates, are said to have made their appearance.

DOMESTIC INTELLIGENCE.

On the 11th inst. the Peers assembled in Westminster Hall to declare their judgment on the charges of impeachment which had been preferred by the Commons against Lord Viscount Melville, when after a scrutiny of the votes he was pronounced to be acquitted of all the charges. The numbers were as follows. First article, Not guilty 120, Guilty 15.—2d Not guilty 81, Guilty 54.—3d Not Guilty 83, Guilty 52.—4th Not guilty unanimously.—5th, Not guilty 131, Guilty 3.—6th, Not guilty 88, Guilty 47.—7th, Not guilty 85, Guilty 50.—8th, Not Guilty 121, Guilty 14.—9th, Not guilty 121, Guilty 14.—10th, Not guilty 124, Guilty 11.

It is understood that considerable differences of opinion exist between Government and the East India Company with respect to the administration of India. The appointment of Sir George Barlow to succeed Lord Cornwallis as Governor General gave great satisfaction to the latter, and the success which he has since had in the auspicious work of pacification, seems to justify fully the expectations which were formed of his conduct. He has however been recalled by the King's sign manual. In his place it was proposed by Government to substitute Lord Lauderdale; but to the nomination of this nobleman the Court of Directors, as well as the great body of proprietors, have shewn a decided repugnance; and, agreeably to the act of Parliament, his appointment cannot take place without their concurrence. The matter still remain unadjusted.

Rumours of negotiation and approaching peace with France have raised the funds two or three per cent. These rumours are more probably the consequence than the cause of the rise. The cause may possibly be that in the contemplation of the change which thas taken place in the Government of Holland, considerable sums of money have been transmitted thence to be vested in our funds.

ECCLESIASTICAL PREFERMENTS.

Rev. Charles Trevanion Kempe, M. A. Cherichayes St. Michael, St. Stephen, and St. Denys R. co. Cornwall; and the Rev. Thomas Bennet, M. A. Boconnoc and Broadoake RR. in the same county; all *vice* Forster dec.

Rev. Charles Baillie, Cleveland archdeaconry, founded in York cathedral; and

the Rev. Thomas Newton, Husthwaite perpetual curacy, with Carlton chapelry annexed; all *vice* Peirson, dec.

Rev. Henry Tilney, M. A. Hockwold cum Wilton R. Norfolk, *vice* White, dec.

Rev. Edward Mansfield, Bisley V. co. Gloucester, *vice* Hawkins, dec.

Rev. Hugh Jones, Talgarth curacy, co. Brecon, *vice* Morgan dec.

Rev. John-Thomas Fenwick, M. A. Northfield R. with Crofton-Hackett chapelry annexed, co. Worc. *vice* Jervoise, dec.

DEATHS.

On Thursday June 12, aged 23 years, at her father's house, Eltham, Kent, Mrs. Henry Budd, wife of the Rev. Henry Budd, Chaplain of Bridewell Hospital, and Minister of Bridewell Precinct. Casting all her care upon her Saviour, she endured a lingering illness with patience, and finished her short course with a fortitude, resignation, hope, and peace, which nothing but true Christian principles can inspire.

At Waterford, in Ireland, of a dropsy in his stomach, the Rev. John Browne, a descendant of Sir Anthony B. (ancestor of Viscount Montague).

At Bishop-Auckland, aged 77, Peter Bowlby, LL. D. registrar to the Dean and Chapter of Durham.

Rev. James Doubleday, of Calton, in Staffordshire.

At Cerney, co. Gloucester, on her birthday, in her 38th year, and after an illness of only two hours, Lady Maria Price, wife of Barrington P. esq. daughter of the late and sister of the present E. of Strathmore.

Mr. J. Gann, of Exeter Street, in the Strand, returning home from his club, in the evening, suddenly dropped down in the street, and expired without a groan, leaving a wife and five infant children.

Aged 90, the Rev. James Kettle, 40 years pastor of the Dissenting congregation in High-street, Warwick.

After going to bed in perfect health, Mrs. Tovey, wife of Mr. George T. of Abbot's Leigh, co. Somerset.

At Exeter, the Rev. C. B. Pye, son of Mr. Pye, attorney, of Norwich.

At Clapham, Surrey, aged 95, Dame Catherine Waldo, relict of Sir Thomas Waldo.

In Norfolk-street, Birmingham, in her 104th year, Mrs. Maria-Teresa Twiss; who retained her faculties to the last.

At Bath, aged 81, the Rev. Simon Adams, of Laundon Grange, Bucks, and rector of Ousden, Suffolk.

At Egton, aged 71, the Rev. Richard Robinson, M. A. minister of Egton, Glaisedale, and Goatland, near Whitby, chapels in the gift of the Archbishop of York.

Aged 71, the Rev. Nathan Haines, D. D. prebendary of Southwell, vicar of St. Mary, in Nottingham, rector of Cotgrave, and perpetual curate of Sneaton, co. Nottingham; perpetual curate of Tong, co. York; and first domestic chaplain to the Earl of Manvers.

Rev. Joseph Watson, vicar of Godmanchester, near Huntingdon; also vicar of Weston under Wetherly, co. of Warwick.

At Allenhead, co. Northumberland, in his 60th year, the Rev. Joseph Carr, B. D.

Aged 86, the Rev. Thomas Salt, M. A. rector of Hildersham, co. Cambridge, vicar of Nazing, in Essex.

The Rev. Richard Mountford, rector of Stockton, co. Salop.

Rev. William Draper, M. A. of Corton-Denham, co. Somerset, rector of Orchard and Weston-super-Mare, in that county.

At Bareges, in France, the Rev. John Crauford, rector of Elvaston, near Derby.

At Wicklow, in Ireland, the Rev. Mr. Howse.

At his parsonage-house, Drummore, co. Derry, aged 74, the Rev. Gabriel Stokes, D. D. chancellor of the cathedral of Waterford, a prebendary of the cathedral of Elphin, and Rector of Desertmartin, in the diocese of Derry.

At Ballyconnel, the Rev. Dr. Dillon, a Roman Catholic bishop.

At the manse of Glenisla, in Scotland, the Rev. Alexander Peat.

At Swansea, the Rev. Edward Allen, M. A. fellow and late tutor of Worcester college, Oxford.

Rev. Mr. Pyssinch, rector of the first portion of Westbury, near Shrewsbury.

At Fakingworth, near Lincoln, the Rev. Mr. Davis, rector of that parish.

At Bristol, the Rev. Henry Jackson Close, M. A. formerly rector of Hitcham,

Suffolk, and of Carleton St. Peter, Norfolk.

After a few hours illness, aged 45, the Rev. JOHN FLAMANKE, vicar of Saxthorpe, co. Norfolk.

The Rev. SAMUEL-SIMON LAWRY, M. A. of Queen's college, Oxford; rector of Blunham, co. Bedford.

At Kingsbury, Berks, the Rev. THOMAS FOWLE, rector of Hampstead-Marshall, in the same county, and of Allington, Wilts. At the same place, on the 12th of February last, his youngest son, Charles F. Esq. barrister at law, and commandant of the Hungerford Volunteer Infantry.

Rev. FRANCIS MEREWETHER, rector of Foxcote and Combhay, co. Somerset.

Aged 82, the Rev. GEORGE THOMAS, vicar of East Dereham, Norfolk, and brother of the late Dr. T. bishop of Rochester.

Rev. H. J. JEFFERIES, rector of Minchinhampton and Rodborough, co. Gloucester.

At Dalby, aged 75, the Rev. THOMAS LUMLEY, LL. B. of Jesus College, Cambridge, rector of Dalby, and 40 years rector of Brandsby, both co. York.

At Farley, co. Stafford, the Rev. JOHN BILL, rector of Draycot, in that county, and formerly of Christ College, Cambridge.

Rev. JOHN W. HARRISON, M. A. Rector of St. Clement's Shrewsbury, and a minor canon of the Cathedral Church of Worcester.

By a blood-vessel bursting in his head, while he was driving his niece in a gig, the Rev. WILLIAM BUTTS, rector of Little Wilbraham, and vicar of Granchester, both in Cambridgeshire.

Suddenly at the Admiralty, in his 58th year, Sir MICHAEL LE FLEMING, bart. It appeared from the evidence of Lord Howick, and several gentlemen at the Admiralty, before the Coroner's Inquest, the next day, that the deceased, who was Member of Parliament for the county of Westmorland, visited Lord Howick to solicit the preferment of a *protégé* of his, an officer in the Navy, and at the moment of repeating "We are apt to speak well of those we are partial to," he fell, and, in an instant, expired, without a groan.

ANSWERS TO CORRESPONDENTS.

W. H. desires us to inform our readers, that the quotations given in his paper on the "Means of promoting the prosperity of the Established Church," (No. for April, p. 212) from a publication entitled "*Pluralities indefensible*," had been quoted by the author of that work from a treatise written in defence of pluralities. They are therefore to be considered as historical facts, allowed by two contending parties, and applied by him to a subject of a different nature.——The paper of W. H. will appear.

We are truly rejoiced to be able to inform W. W. that the object of his paper, viz. the prohibition of Sunday drilling, has been attained.

We must decline inserting the lines of W. C.

The letter of an ABECEDARIAN will probably be inserted. We would suggest, however, to our correspondent, that it is not a very liberal mode of arguing a point, nor, as far as respects us, is it likely to be very effectual, to declare that, if our opinion on the subject of his letter shall prove different from that which he has expressed, he will withdraw his order for the Christian Observer. He is certainly at liberty to do so without the formality of a previous notice.

G. M.; M. M.; R. Q.; LYDIA; S. C. W. Jun.; G. B.; and a paper on the Miracle of restoring sight to the Blind, are under consideration.

S. N. C. has probably read with care the work to which he alludes. Some account of it from his own pen might therefore be desirable. It will obtain from us a candid consideration.

CHARTOPHYLAX, and F. H.; will appear at some convenient season.

ERRATA in the present Number.

P. 329, col. 1, l. 11 and 12, for *the question* read *these questions.*
P. 345, col 2, l. 14 from bottom, for *offer* read *affix.*
3, from bottom for *loose* read *love.*